THE PILGRIM TRAINING COURSE FOR TEACHERS

First Year

WEIGLE - WINCHESTER - ATHEARN

THE NEW STANDARD TEACHER TRAINING COURSE

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Central BAPTIST
THEOLOGICAL SEMINARY
presented by

ALFRED C. CROUCH

KANSAS CITY, KANSAS

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THE PILGRIM TRAINING COURSE
FOR TEACHERS

FIRST YEAR

PARTS I–IV

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(THE)
PILGRIM TRAINING COURSE FOR TEACHERS.

This Course is based on outlines adopted by the Sunday School Council, approved by the National Council Commission on Moral and Religious Education and the International Sunday School Association.

FIRST YEAR

Part I **The Pupil**.....LUTHER A. WEIGLE

Part II **The Teacher**.....LUTHER A. WEIGLE

Part III **The Message of the Master Teacher** BENJAMIN S. WINCHESTER

Part IV **The Organization and Administration of the Church School** WALTER S. ATHEARN

See C 1.

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PART I

THE PUPIL

LUTHER A. WEIGLE

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PART ONE

THE PUPIL

LESSON I

Physical Activity

1. What is your aim as a Sunday school teacher? What is the work that you are set to do?

You must do *more than instruct.* It is not enough to give your pupil a knowledge, however true and full, of the Bible or of Jewish history or of Christian doctrine. He might get to know all these things without doing anything worth while. You must reach his life and mold his action.

Yet you must do *more than train* your pupil in right habits of action. Animals can be trained. You want, more than the action, the will behind it. Your pupil is to become capable of acting for himself, in a voluntary, self-initiated expression of what he knows and believes.

As a teacher you aim, then, *to develop a personality.* You want your pupil not simply to know, but to live Christianity. You want him not merely to do right deeds, but to do them of his own will. There is but one real test of a teacher's work. It is not *"What have you taught your pupil to know?"* or *"What have you trained him to do?"* but *"What sort of a person have you helped him to become?"*

2. Personality grows naturally. You cannot build it within a pupil by mechanically cementing ideas one upon the other, as though they were bricks. The youngest child

in your class already has a personality of his own—living, growing, maturing. And like every other living thing, it has its laws of life and growth and development. Just as the body develops in accordance with the laws of its nature, so the mind develops from the blank of babyhood to the self-reliant personality of complete manhood in accordance with definite laws which by nature belong to it. If you are going to help a child become the right sort of a person, you must understand and use these laws, just as truly as the gardener must understand and use the natural laws of plant development.

3. THE TEACHER NEEDS, ABOVE ALL ELSE, TO UNDERSTAND CHILDREN. But that is not easy. Children are not "little men" and "little women." They differ from adults, not simply in size and strength, but in the very quality of their powers.

In late years many trained observers have studied children, seeking to learn the fundamental characteristics of each stage in their development. The more important results of this systematic child-study are summed up for you in this book. You will need to supplement it, however, with your own study and experience. *Observe children for yourself*, especially in their spontaneous plays and games. Be mindful of the possibility that you may misinterpret their words and actions, and attribute to them thoughts and feelings which only an adult could have. One way to guard against this is to go to the "child you knew best of all." *Remember from your own childhood* how a child thinks and feels. Get back to your own point of view, your interests and activities, your reasonings and attitudes, when you were the age of those you now teach. But, after all, if you are really to know and help children, *you must share their life*. "If we want to educate children," said Martin Luther, "we must live with them ourselves." Nothing can take the place of this direct personal relationship.

4. The most evident characteristic of childhood is its PHYSICAL ACTIVITY. Every impression that goes in at a child's senses, it seems, comes out at his muscles. This is one of nature's provisions for mental as well as physical development. Activity is essential to the growth of personality. This becomes clear when we think of ITS RESULTS:

(1) *Physical growth.* The first six years of a child's life is the time of most rapid growth. That this may be normal, the child needs proper physical conditions—good food, pure air, light and sunshine and plenty of sound sleep. And for the best realization of all these conditions and the assurance of healthy growth, there is constant need of physical activity and exercise.

(2) *Physical development.* Growth means simply increase in size; development means a change in the character of the bodily tissues, making for maturity and strength. There is only one way to insure development—through exercise. A child craves physical activity because nature wants its body to develop. Such exercise, moreover, develops the nervous system as well as the muscles. Strength and skill, steadiness and self-control, are some of its results.

(3) *New sensations.* The child is a discoverer in a strange new world. He does not wait for things to force themselves upon him; he pushes out to seek knowledge. Each bit of activity widens his experience. It brings new sensations, new information, better understanding, and lays open new possibilities.

(4) *Use and meaning.* The child is not ready to appreciate the structure of things, to discriminate forms and textures, or to comprehend definitions. He is interested primarily in what he can do with things. His activity determines their meaning to him. Ask any child to tell you what some familiar nouns stand for, and his answer will bear

witness to this fact. "A knife is to cut," "Coffee is what papa drinks," "A circus is to see the elephant"—are typical children's definitions.

(5) *Habits.* A thing once done is easier to do again. What a child does becomes a very part of himself through the working of the law of habit. Grouping these last three results—new sensations, meanings and habits—we see that the child's *mental and moral development* is in a great degree dependent upon his physical activity.

5. THE CAUSES OF A CHILD'S PHYSICAL ACTIVITY are to be found in deep inner laws of his being. He is so made that he must be active.

(1) He is impelled to act by the *energy* that is being constantly generated within him. Much of his activity is the spontaneous expression of the bounding life that quickens every fiber of his being.

(2) He is impelled to act by the *sensations* he gets. He reaches for everything he sees, turns toward the sound he hears, plays with what he touches. His senses rouse his muscles. His impressions call forth *reactions.*

We can see why this should be so if we think for a moment of the structure of the nervous system. It is made up of three classes of cells—sensory, associative and motor. The sensory cells receive impressions; the motor cells impel the muscles to act. The associative cells connect the sensory with the motor, and so connect impressions and actions. These three classes of cells may be coupled up in a myriad intricate ways, yet they are always so related that the goal of a sensory current is an associative cell, and that of an associative current is ultimately motor. The natural result of every sensation, therefore, is an action. Every nerve current tends to go the whole way, and so to issue in activity. The nervous system has been well defined as a mechanism for translating sensations into movements. Its function

is to receive impressions from the outside world, and to respond to them with appropriate actions.

(3) The child is impelled to act by his *instincts.* His nervous system contains certain pre-established pathways which incoming currents are sure to follow, as they go on to discharge themselves in action. These pathways are natural and hereditary. They constitute great inborn tendencies to act and feel in certain ways. Fear, shyness, curiosity, imitation, play, acquisitiveness—these are only a few of the natural tendencies which every child possesses, which determine the character of his reactions to the things that present themselves to him. Not all of these tendencies, of course, are present at birth; but they manifest themselves in the course of the natural growth and development of the nervous system. Each stage of development has its own dominant instincts, naturally and inevitably determining its actions and attitudes. A young child is just as certain to carry things to its mouth as is the little chick to peck at any small object within range. And at a certain age a child will fear the dark, a boy will love to fight, and a youth will conceive a tender passion, just as naturally and with as little consciousness of the reason why.

(4) The child is impelled to act by his *ideas.* For him, as a rule, to think is to act. He says whatever comes into his mind; he goes at once to seek the toy of which he happens to think. He reacts as directly to the presence of an idea or memory in his mind, as to his sensations. It matters nothing where the idea has come from. We express it by saying that a child is naturally *impulsive;* or, if the idea has come to him from someone else, that he is very *suggestible.*

We can see why this should be so if we think again of what we just learned about the nervous system. Ideas and memories are always accompanied by nerve-action

within the associative cells which make up the gray matter of the brain. And a nerve current in the associative cells, we saw, tends naturally to run over into the motor cells, and so to result in action. Ideas, therefore, are dynamic; they become impulses.

6. These principles of action hold true for us who are grown as well as for little children. We, too, are impelled to action by every nerve current. Every sensation calls for a response; every idea is an impulse. WE DIFFER FROM LITTLE CHILDREN, HOWEVER, IN THE VOLUNTARY CONTROL which we have acquired, and which they do not yet possess. We are able to select from among our sensations those pertinent to our purposes, to prevent immediate reactions, and to check impulses by taking thought. Through experience we have gained self-control. The child, on the other hand, has had little experience, and consequently possesses few ideas and is able to grasp only in a very limited way the meaning of the situations he faces. We cannot expect him to have self-control. These great laws which in us are so complexly interwoven with the results of experience, appear in his life in their simplest and clearest form. His energy must find immediate physical expression. He reacts at once to his impressions, and is drawn here and there by the passing attraction of the moment. He thinks of but one thing at a time, and it comes right out in impulsive action. He is an eager bundle of instincts of which he is not yet master.

Yet, be it remembered, it is out of this very turmoil of activity, all lacking in unity as it is, and out of it alone, that growth and development, experience and intelligence, habit and will, can come. And so it is plain what our attitude toward it should be. We will seek to use and direct, rather than repress, the physical activity of childhood.

To the Leader of the Training-Class:

The first lesson is introductory. It gives the point of view of the course, and presents in a preliminary way certain fundamental principles of psychology. Do not assign it for study; but read it with your class in the first hour that you meet them, having each member take his turn at reading a paragraph. There are two advantages in this plan: (1) You will thus profitably use the time of that first meeting, which is so often practically wasted. (2) With the reading you can show your pupils how to study. Most of them do not know how; and none know just how you want to go to work upon this book.

You will make such explanations and add such concrete illustrations, of course, as you may deem wise. Do not try to deal fully with the principles here introduced, however; and do not assign this lesson for further study. These are principles that will come up constantly; and they are more fully dealt with in Lessons 7 and 8. Assign Lesson 2 for your next meeting.

The text of this book is an abridgment of Part I of the author's "The Pupil and the Teacher." The abridgment has made it necessary to omit most of the concrete illustrative material to be found in the larger work. Such material you must supply; and you should urge your pupils to look for it. Do not rest content with the mere recitation of principles; insist that their understanding of them be shown by their ability to find concrete cases that illustrate these principles.

The larger work contains a list of review questions for each lesson, and you are referred to it for such questions should you wish to use them. This book contains instead suggestions for observation, meant to guide your pupils in their concrete study of boys and girls and to help them search for examples. They should be trained to describe these examples fully and to discuss carefully the principles involved in each. This should be done frequently in writing.

There is a brief bibliography for each lesson, of such books only as should generally be found in public libraries. The class itself should be provided with a small reference library. Books marked with an * are recommended for this as a minimum list. A few books of fiction are included in some of the lists. Pupils who find the work of concrete observation difficult may be interested in these; and all will find them helpful in illustration of the principles studied.

A list of topics is also given, which may serve as starting-points for investigation, written report or discussion. These are suggestive only, and may be dealt with in whatever way seems best suited to the abilities and needs of the class. Many classes will doubtless omit them entirely; some may wish to expand them.

You should, of course, plan your own method of conducting your class. There is no one way. Each class must be handled for itself. The following suggestions, however, may be helpful:

(1) Insist that your pupils study and master each week's assignment—not by memory, but by understanding.

(2) Take time at the close of each period to make assignment of the work for the coming week. Tell your pupils what to do; show them how to go to work upon it, and make each responsible for some specific bit of work beyond the text—to find an example of the working of some principle, to do this or that piece of observation, to investigate and report upon some topic.

(3) When the class meets again cover the material in a vital and interesting discussion fashion, that will at once test your pupils' mastery of the assignment and give each an opportunity to contribute the results of his specific task. Be sure to have something of your own to contribute. Do not let the hour degenerate into (*a*) a memory drill, (*b*) a lecture, or (*c*) a mere hearing of reports, oral or written.

(4) Ask your pupils to hand in written reports upon their specific tasks, whether of observation or investigation. They will thus study harder and observe more closely; they will discern what they really know as distinguished from what they have vaguely in mind; and you will check up their work and save precious time when the class meets. It goes without saying that you should read and mark these papers carefully, and should let each pupil know how well or badly he is doing.

(5) In your own preparation and planning keep well ahead of your class. You should read this book through before beginning work with them, and plan in a general way how you will handle it. Do not be afraid to omit some of its material, should that seem best. It supplies more than most classes will use fully, with the purpose of giving the teacher a chance to select and adapt.

BIBLIOGRAPHY

The following books will be found helpful in connection with the course as a whole:

On psychology:

Betts, G. H.—"The Mind and Its Education."
Colvin, S. S., and Bagley, W. C.—"Human Behavior."
* James, William—"Talks to Teachers on Psychology."

On child-study:

Drummond, W. B.—"An Introduction to Child Study."
King, Irving—"The Psychology of Child Development."
* Kirkpatrick, E. A.—"Fundamentals of Child Study." "The Individual in the Making."
Tanner, Amy—"The Child."

On moral and religious education:

Coe, G. A.—"Education in Religion and Morals."
Forbush, W. B.—"The Coming Generation."
McKeever, W. A.—"Training the Boy." "Training the Girl."
* Nelson's "Encyclopædia of Sunday Schools and Religious Education."

Help in connection with this first lesson may be gotten from the appropriate chapters in any of the above books, especially from those on psychology. Among other articles in *Nelson's Encyclopædia* the student may be referred at this time to "Psychology, Child," and "Teacher, Sunday School."

LESSON II

Early Childhood

1. Everyone recognizes that there are certain PERIODS OF DEVELOPMENT through which we pass in the growth from babyhood to maturity, and that each period has its distinctive characteristics. But there is room for difference of opinion concerning the number of periods which ought to be distinguished, and the ages at which boundary lines may be drawn.

As a matter of fact, there are no hard and fast periods, and no exact boundary lines. Growth is gradual and continuous. Individual children, moreover, differ greatly. Some enter a given stage earlier, and pass through it more quickly, than others.

The most definite transition is that from childhood to adolescence. It comes usually from twelve to fourteen, and is marked by deep-seated physical and mental changes.

The Sunday school has recognized a subdivision of the years before this transition into three periods, and three periods in the years after. The six periods, and the corresponding departments of the Sunday school, are:

(1) Early Childhood, under six: Cradle Roll, Beginners.

(2) Middle Childhood, three years, ages six to eight: Primary.

(3) Later Childhood, four years, ages nine to twelve: Junior.

(4) Early Adolescence, four years, ages thirteen to sixteen: Intermediate.

(5) Later Adolescence, from seventeen to maturity: Senior.

(6) Manhood and Womanhood: Adult.

This division we shall follow in this book because we are concerned with the Sunday school as at present organized. It should be said, however, that a more natural division would put the transition years, twelve to fourteen, into a separate period. Public school authorities are fast adopting a scheme of organization which assigns six instead of eight grades to the elementary school, and groups the former seventh and eighth grades with the former first year of the high school into a junior high school. The Sunday school could with advantage make a like change. The scheme of periods and departments would then run as follows:

(1) Early Childhood, under six: Cradle Roll, Beginners.

(2) Middle Childhood, three years, ages six to eight: Primary.

(3) Later Childhood, three years, ages nine to eleven: Junior.

(4) Early Adolescence, three years, ages twelve to fourteen: Intermediate.

(5) Middle Adolescence, three years, ages fifteen to seventeen: Senior.

(6) Later Adolescence, seven years, ages eighteen to twenty-four: Young People's.

(7) Manhood and Womanhood: Adult.

2. We begin the study of these periods with early childhood—the first six years of life.

THE CHILD LIVES IN A WORLD OF PLAY. Play is a *preparation for life.* Groos has shown that young animals instinctively anticipate in their play the activities which will be of use in their maturity. So, too, the play of children develops instincts and powers which will later be needed. Girls play with dolls and tea-sets; boys like to make things, build houses and dams, keep store or play at soldier. Colonel Parker used to say that "play is God's method of teaching children how to work."

More than this, play is essential to the best *general development of body, mind and character.* Coe sums it up well:

> "Quickness and accuracy of perception; co-ordination of the muscles, which puts the body at the prompt service of the mind; rapidity of thought; accuracy of judgment; promptness of decision; self-control; respect for others; the habit of co-operation; self-sacrifice for the good of a group—all these products of true education are called out in plays and games."

3. The play of early childhood has its distinctive characteristics:

(1) It is play, *not amusement.* The child is never content simply to watch the activities of others, and to be amused by things done for him. He wants to enter into the action himself.

(2) The little child cares nothing for *games*—that is, for play subject to rules. His plays are almost wholly free and unregulated, and any attempt to dictate when or where or how he shall play is apt to meet with failure.

(3) Children of this age play *alone.* If they do play with one another their enjoyment is self-centered. There is neither rivalry nor team-play.

(4) The child's play is at first wholly a matter of the *senses* and *muscles.* He uses neither in any accurate or definite way, but finds keen enjoyment in the free repetition of some activity or sensation. A natural *rhythmical tendency* is soon manifest. Jingles and songs and rhythmic movements are a source of keen delight, while many a story or bit of poetry that is not at all understood will yet be enjoyed for the cadence of the voice that reads or tells it.

(5) Plays exercising the *memory* and *imagination* begin about the third year. From that time on to the end of the

period the child's play becomes largely *imaginative* and *dramatic*.

(6) Throughout the period the child's play is *imitative*.

4. EAGER AND IMPRESSIONABLE SENSES are characteristic of early childhood. The mind of a child is intensely concrete. He lives in a world of perceptions, rather than of thought. Round-eyed, quick to hear and eager to touch, he is busy *absorbing* the world about him.

And he is not content simply to await sensations; he actively seeks new experiences. CURIOSITY is one of the earliest, as it is one of the most permanent, of the human instincts. It manifests itself first as *sensory curiosity*—the tendency to prolong sensations, to experience them again, and to seek new ones. Later, *rational curiosity* appears—the desire to learn the relations which things have to one another, and the tendency to draw and test conclusions respecting matters not directly experienced. The curiosity of early childhood is predominantly sensory, though rational curiosity begins to reveal itself in the latter half of the period, as anyone well knows who has had to answer a child's "How?" "Why?" "What for?" and "Where from?"

The child's senses will drink in anything that is presented to them. He is unable to discriminate between good and bad, true and false, wise and foolish. There is only one safe rule: *Do absolutely nothing before a child that you would not have him copy. Let nothing touch his senses that you would not have enter permanently into his life.* There may be exceptions: undoubtedly some things which a child sees and hears make no permanent impressions upon him—*but you cannot tell when the exceptions come.*

You cannot tell by questioning a little child what things have made a lasting impression upon him—for many reasons besides the likelihood that he will not catch the drift of your questions. We all know that many things which

we see and hear modify our thoughts and actions in ways of which we remain unconscious; and this is far more true of the child. Moreover, the *memory* of a child is different from our own. It is exceedingly impressionable and retentive, yet with little power to recall.

5. A LITTLE CHILD IS INTENSELY IMAGINATIVE. He thinks in concrete pictures. He has not yet learned the distinction between the material and the spiritual, or even how to bound off fact from fancy.

(1) *He tends to personify everything.* As the first and most definite objects of his knowledge are persons, and the terms he understands best are those which stand for actions, he interprets everything in personal terms. So tales of miracles and impossible wonders, of fairies, elves and angels, are as probable as matters of sober fact; and he delights in them because they appeal to his love of action and to his sense of wonder.

(2) *He lives in a world of make-believe.* His play, we have seen, is *dramatic*. Father's walking-stick becomes a horse, himself a soldier captain, and sticks of wood the enemy. He turns himself into a railroad engine, and goes even about his errands puffing and flailing his arms like driving-rods, backing and switching, and coming to a stop with the hiss of escaping steam. For hours or even for days he becomes another person or an animal. Lonely children often play with imaginary companions; and cases are to be found where such creatures of fancy abide and play a very real part in the child's life for months or even years. "Let 's *play* we 're sisters," said two little sisters who had been quarreling, and the imagined relationship brought the peace which the real one had failed to maintain.

(3) *He makes no clear distinction between imagination and reality.* Personifying natural events as he does, he may fail to distinguish between the real happening and his in-

terpretation of it. Beneath his make-believe there often runs an under-consciousness of its unreal character; but like as not he forgets, and grows really afraid of the make-believe lion, or cries over some imagined trouble. It is this confusion of fact and interpretation, of reality and play, that is responsible for many so-called "lies" of children. They call, not for punishment, but for comprehending sympathy and patient training.

(4) *He is intensely eager for stories.* They must be full of action and of pictures, simple and without intricacy of plot. They must lie close enough to the child's own experience to rouse definite mental pictures, yet have enough of mystery and novelty to stir his feelings. They must have a climax, and must lead straight to it and then stop. They must contain some rhythm or repetition in which he can delight. Above all, they must be told by one who himself retains the spirit of childhood, and who sees and feels the things he tells. Such stories the child will call for again and again, and often he wants them repeated in the very words that were used before.

6. A LITTLE CHILD IS CREDULOUS AND SUGGESTIBLE. He believes anything you tell him, simply because of his lack of experience. He has no fund of established ideas as the rest of us do, to serve as a basis for distinguishing truth from falsehood. The suggestion remains uncontradicted, and issues in action from the very motive power that all ideas possess.

7. THE LITTLE CHILD IS EXCEEDINGLY IMITATIVE. Imitation may be looked upon as a form of suggestion. We are more likely to be influenced by what others do than by what they say.

Reflex or unconscious imitation is present almost from the beginning. *Dramatic imitation* appears about the third year. *Voluntary imitation* begins a little before—when the child

purposely seeks to act like another does. His repetition of words, as we teach him to talk and he tries the difficult pronunciations again and again to secure our approval, is an example. He imitates single actions rather than persons; he wants to *do* something like uncle, rather than to *be* like him.

8. A CHILD OF THIS AGE IS NATURALLY SELF-CENTERED. He knows no motives other than those of his own pleasure and pain. His little acts of generosity are done only for the approval or pleasure they bring. If he plays with other children, or if he likes to be with others, they are ministers to his own enjoyment. He is the center of his world, and everything and everybody in it exists for him. The word "my" is the great one in his vocabulary. Yet this is not selfishness; it is simply nature.

It is tempered by the fact that he is *very affectionate,* and is *keenly sensitive to the personal attitudes of others.* He finds the greatest of pleasure in a smile and caress, and is heart-broken at a frown. There is truth in the old adage that one may trust a man whom children and animals like. The child, at least, instinctively fathoms the dispositions. Nature has put him close to the heart of men.

FOR OBSERVATION

Under this heading there will be suggested in each lesson aspects of childhood and youth which you should observe and describe, thus securing concrete examples of the working of the principles which you are studying. In case you cannot *observe* them in any children with whom you may get into contact, try to *remember* from your own childhood. A third way to secure such examples is to go to stories and biographies. Whatever the source, you should try to describe your example carefully and to make clear the principles involved, doing this as often as you can in writing.

1. Forms of play anticipatory of later life.
2. Development through play.
3. Powers of mind and body used in play.

4. Dramatic play.
5. A little child's impressionability.
6. Curiosity.
7. A child's imaginativeness.
8. Imaginary companions.
9. Failure to distinguish fact from fancy.
10. A child's suggestibility.
11. A child's imitativeness.
12. Children's spontaneous prayers.
13. The religious ideas of children.

BIBLIOGRAPHY

The list of books already given as helpful for the entire course will not be repeated. They contain material for each lesson, which can easily be found by reference to the table of contents and the index of each.

* Danielson, Frances—"Lessons for Teachers of Beginners."
* Harrison, Elizabeth—"A Study of Child Nature."
Johnson, G. E.—"Education by Plays and Games."
St. John, E. P.—"Child Nature and Child Nurture."
Sully, J.—"Children's Ways" (abridgment of his "Studies of Childhood").

The following articles in *Nelson's Encyclopædia* are of especial interest in connection with this lesson: "Beginners' Department," "Children, Falsehoods of"; "Imagination, Child's Power of"; "Imitation, Place of, in Religous Education"; "Kindergarten, Sunday School"; "Nature Study in Sunday School"; "Play as a Factor in Religious Education"; "Wonder, Age of, in Childhood."

Mrs. Frances Hodgson Burnett's "The One I Knew Best of All," is a delightful autobiographical portrait of childhood, which may be read in connection with this and following chapters; as may George Madden Martin's "Emmy Lou" stories.

TOPICS FOR INVESTIGATION

1. The meaning of infancy.
2. Theories of play.
3. Unconscious impressions.
4. The dramatic tendency in children.
5. Children's lies.
6. The place of imitation in the development of personality.
7. The child's symbols and ours.
8. A child's religion.

LESSON III

Middle Childhood

There is no evident transition from early to middle childhood. Most of the characteristics of the former period belong to this. Yet the child of six or more differs from the one who has not reached that birthday. He has had a wider experience, of course, which gives a richer meaning to every perception and a more definite control for every impulse. But the great difference lies in the fact that *he has entered school.* That gives him a wholly new viewpoint. His world has changed. He enters into a wider circle of companionship and a more definite round of responsibilities than home or kindergarten had made possible.

1. Physical activity and play characterize this period of childhood as well as the first. But there are manifest differences:

(1) *Activity is more purposive and controlled.* Whereas the younger child found delight in the mere activity itself, the child of this period begins to find pleasure in what he can accomplish. Yet he has not developed enough control to be able to hold very long to a tedious task, or to see through complications and conquer many difficulties.

(2) *Play takes the form of games,* at first with very simple rules, and then more complex.

(3) *The child no longer plays alone,* but with companions, and rivalry and competition begin.

(4) *Imaginative play,* with its little dramas of make-believe, reaches its culmination in the first half of this period.

2. The child's senses are as eager as ever, and to them we must appeal in our teaching. But now he is better able

both to use his senses and to understand the messages they bring.

It has been well said that we are able to see as much in anything as we can put into it. It is not the mere seeing or hearing, but the *meaning* which sights and sounds convey, that is important. And their meaning depends upon what is within one—upon his point of view and his ability to understand.

We always interpret the new in terms of the old. We grasp the unknown only by relating it to the known; to *name* it even we must class it with some past experience. A little girl of three called to her mother in wonder to come and see how the flowers had *melted* in the heat of the sun. A bright boy of the same age called a ring-shaped anthill a *doughnut,* and put a young uncle to confusion by asking whether his budding mustache was an *eye-brow.* These and like sayings of children are simple illustrations of one of the most fundamental of all laws of the mind—that new ideas grow always out of the old, and that what we already know biases our interest in novel situations and our comprehension of their meaning.

The term APPERCEPTION is applied to this process of getting meanings. It is the process of interpreting, comprehending, digesting and assimilating whatever presents itself to the mind. THE LAW OF APPERCEPTION is that *the meaning of each new experience is determined by the relations it bears to one's ideas, instincts and habits.* In early childhood, we have seen, things are apperceived from the standpoint of use and action. The child's *instincts* in the main determine his attitudes toward what is presented to him, and hence its meaning. But as experience grows, and *ideas* and *habits* multiply, they come to serve more and more as the basis for his apperceptions.

To understand, therefore, what your pupil's experience

has been, what ideas and habits he has acquired, and so what point of view he will bring to your teaching, is your primary duty. He will interpret everything you say and do from the plane of his own experience. If you can talk with him upon that same plane, and express your ideas in terms that belong to it, you can be reasonably sure that he will get just the meaning you want him to get. If you cannot, he will get some meaning or other, but not what you intend.

It is especially difficult to share the point of view of children from six to eight, and to make sure that we understand their apperceptions. Middle childhood is a transition time—from home to school, from play to work, from instinct to will, from imagination to reason. Each child is working out his own ideas from the host of new experiences that are coming to him, and he is bound to get some that are strange enough from our standpoint. There is one definite and practical way, however, to get into touch with the child's apperceptions, which you should by no means neglect. Visit his grade in the public schools; find out what he is learning there, and bring your teaching into as close correlation with it as you can.

3. The imagination of middle childhood is no less active, but more coherent and better controlled than that of early childhood.

(1) The child is as eager as ever for *stories*. They must have more of detail and of connected action than those which appealed to him when younger. They must be dramatic, with plenty of life and movement, yet with a unity and coherence that bring them nearer to the plane of reality.

(2) The child now makes a *distinction between fact and fancy*. His imagination is becoming critical. All stories were alike to the credulity of early childhood. But now he is getting perspective. He recognizes a difference between stories that are "just stories" and those that are "really

true" or "could happen." Some that he once implicitly believed are now called into question. He wants to know whether fairy tales are true, or whether Santa Claus is real.

4. The fact is that REASON IS AWAKENING. The child is beginning to grasp the relations of things, and to fit them together into a connected whole. With the influx of new ideas at school and the freedom of a wider companionship, he soon outgrows the myths of his earlier years and reaches out toward a more rational comprehension of the world about him. It is a time of eager mental activity and of endless questions. *The child is putting his world together.*

We are apt to make either of two mistakes in dealing with the child at this time. One is *to demand too much of him,* assuming a reasoning power which he has not yet attained. He reasons only in terms of sequence. He associates cause and effect, not because he sees the real ground of their relationship, but simply because they happen together in time and space. He cannot analyze such a relationship into its elements and discriminate the essential from the non-essential. He cannot reason abstractly, and is not at all certain to draw a logical conclusion from given premises.

The other mistake is *to fail to meet the demands which the child's reason makes upon us.* The most important of these demands are for (1) consistency, (2) openness and sincerity.

(1) *Consistency* is demanded because the child is forming his own ideas of right and wrong. He forms them in the same way that he does his ideas of physical things—by reasoning from the sequence of events. Actions are bad, to his mind, which are followed by disagreeable results; those are good which bring pleasure. Moral laws are to him simple statements of cause and effect. He judges actions

solely by their consequences. It is plain what is required of us. We must be firm and consistent in our dealings with him. We must abide by the simple laws we wish him to learn. There must be no exceptions, justified by some higher bit of reasoning that he cannot comprehend. We must see to it that always bad results follow bad actions, and good goes with good. In short, we must confront him with a moral order as inflexible as is the physical order, that he may be able to formulate definite moral laws, and that obedience to law and respect for the right may grow naturally within him.

(2) *Openness and sincerity* are demanded in our answers to his questions. The mother who will not answer truthfully a child's doubt concerning Santa Claus because "it is so nice for the little ones to believe in him," sells her boy's birthright for a paltry bit of play. The teacher is faithless to his trust who teaches a child to accept as literal truth a story or figure that he does not himself accept in that way, because "children are not old enough to be bothered with such things."

We need to remember that the child now has *both* imagination and reason, and that he will continue throughout life to need both. We must recognize the distinction that he draws between "just stories" and "things that really happened." We must minister both to the story-appetite and to the hunger for facts. And—most important of all—we must show him that there is a vast middle ground between mere fancy on the one hand and the plain recital of fact on the other: the middle ground of *truth presented under the forms of the imagination.* Give both the truth and the story of Santa, then, the myths of the Greeks and Norsemen as well as primary lessons in science, the fact with the figure in the Bible story. Do not be afraid to answer when a child asks whether a story ever happened: "No, it

never happened; but don't you think it tells us something true?"—and show him just what you mean.

The child is not ready, of course, to receive the whole truth on every subject—in fact, not on any. But that is not necessary. To hold something back is not to evade or to deceive. We need give only so much as his spontaneous interests demand, and that must be in a form that he can understand.

Children's questions about birth and sex constitute a special problem, and one peculiarly grave. The parent who evades them condemns his boy to find out from companions in ways that are full of impure suggestion. Frankly and plainly, without preaching and without mystery, these questions should be answered with the simple and literal truth—never going beyond the child's spontaneous interest, but satisfying it completely. They are not for the teacher to answer, however. It is the duty of the father and mother.

5. THE CHILD OF THIS AGE IS STILL SELF-CENTERED and must be dealt with individually. He likes to be with other children, but the competitive motive is strong and he has no idea of subordinating self to the good of the group.

THE INSTINCT OF IMITATION, however, leads the child out in a measure beyond himself. He now imitates the *doer* rather than the deed. Instead of copying single actions, he wants to be like the *person* behind the action. He begins to think of what he would like to be when grown-up, and his choice is always the reflection of what those nearest to him are—father, mother, friend or teacher. Your influence is never greater than now.

FOR OBSERVATION

1. Play in this period as compared with the former.
2. Children's apperceptions of new experiences.
3. Children's ignorance of common things.

4. The story appetite of children in this period.
5. Children's reasoning.
6. Drawing the boundary between fact and fancy.
7. Cases where too great a demand has been made upon the child's reasoning power.
8. Cases of inconsistency or lack of sincerity in dealing with children of this age.
9. Children's attitude toward myths—as Santa Claus, etc.
10. Children's ideas and questions about sex.
11. Children's dawning appreciation of the middle ground between fact and fancy.
12. Children's idealistic imitation of persons.

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TOPICS FOR INVESTIGATION

1. The changes that the life of the public school works within the child.
2. Educational uses of dramatic play.
3. The contents of children's minds on entering school.
4. The principle of apperception and the point of contact.
5. Sex education.
6. The pedagogical value of myths and fairy tales.

LESSON IV

Later Childhood

Life is unique in the years from nine to thirteen. Later childhood has as distinctive characteristics as adolescence. Yet it is hard to say where the period begins. The average child enters it *when he begins to read easily and naturally;* and it will be best for our purpose to let this mark the transition.

1. This is a period of slow growth, of health and hardihood. The first marked difference between the sexes appears, girls being quicker to develop than boys. The tenth year in girls and the eleventh in boys are years of very slow growth. In both sexes this retardation is followed by an acceleration which heralds the coming of adolescence. Since this acceleration begins a year or more earlier in girls, they are apt to be taller and heavier than boys at the close of this period and the beginning of the next. In both sexes it is a time of good health and boundless energy.

2. Independence and self-assertion are, to fond mothers especially, the most obvious characteristics of the period. And now certainly, if at no other time, *the boy's interests reflect the activities of a more primitive generation.* Fighting, hunting, fishing, exploring, collecting, go to make up his life. He is more likely to play truant or to run away than at any other period. He is full of daring and adventure, of dash and go.

3. But there is another side. Later childhood marks a distinct advance in moral development. The social instincts begin to ripen in this period, and obedience to law

becomes a matter of social well-being resting upon the child's own initiative, rather than of mere habit or imitation or authority.

(1) *The sexes now draw apart.* Boys and girls no longer share the same interests or enjoy the same games. In the latter half of this period, and in the first few years of adolescence, girls are more mature than boys of the same age. They develop more quickly, not only in body but in mind.

(2) *Social motives predominate in the games* of the period, which are almost wholly *competitive.* Some are games in which individual competes with individual, each striving for his own success and glory. But more and more the boy becomes interested in games that call for *team-play* rather than for individual prowess.

(3) Team games call for *organization;* yet even aside from them, the *"gang instinct,"* as it has been called, is at work. Boys and girls of this age naturally and spontaneously organize themselves into informal groups and into more or less formal clubs.

Dr. Sheldon's study of such spontaneously organized clubs shows that of over a thousand boys who answered his inquiries, 851 belonged to organizations of this sort. 862 societies were reported, and 623 fully described. Of these, 1½ per cent were philanthropic, 3½ per cent secret, 4¼ per cent social, 4½ per cent literary, 8½ per cent industrial, 17 per cent predatory (for exploring, building, hunting, fighting, preying), and 61 per cent athletic. The ages at which these clubs were formed are as follows: At eight, 28; at nine, 44; at ten, 118; at eleven, 155; at twelve, 164; at thirteen, 188; at fourteen, 90; at fifteen, 80; at sixteen, 34; at seventeen, 11. We note that the ages at which the most societies were formed are eleven, twelve and thirteen. The interests, moreover, change with age. Predatory societies are at their height at eleven, and then gradually disappear. Athletic societies multiply rapidly until thirteen, then diminish in number.

Girls and boys naturally organize in separation from one another. Girls formed five times as many social societies as boys, twice as many philanthropic, and three times as many secret, industrial and literary. Boys formed four times as many predatory and seven times as many athletic societies as the girls. The girls were more nearly governed by adult motives than boys.

(4) With this awakening of the social instincts, and their expression in spontaneous organizations, there comes into the child's life *a new moral force*—that of *the opinion of his peers.* He has entered into a social order of his own, and its laws become his standards of right and wrong. He no longer imitates parents and teachers, but his own companions, or the one whom the gang holds a hero. He cares little for the opinion of older people, but a great deal for what the "bunch" thinks.

(5) *A strong sense of honor* is characteristic. A boy's fundamental virtue is loyalty. He will stick by the rest of the fellows through thick and thin. And from this loyalty springs a fine sense of what is honorable and true and just. His boyish conceptions of these things are often enough distorted; but they are virtues none the less, and virtues really his own.

All this applies particularly, of course, to boys. You cannot, even in speaking of them, mix the sexes at this age. Yet it is as true of girls, with the difference of perspective that is cast by the different social life into which they now begin to enter. Every mother knows well that a daughter now begins to have "ideas of her own," which it is idle to seek to repress or to expel by force. The wise mother is she who respects the daughter's personality, invites her confidence and seeks to share her point of view, and so by companionship rather than by domination leads her into clear-sighted, self-reliant womanhood.

4. This is the period of LIFE'S FIRST IDEALISM. Boys and girls now begin to form ideals for themselves.

These first ideals are concrete. They are found always in some person. Later childhood has well been called THE AGE OF HERO-WORSHIP. Middle childhood imitates persons, but not as ideals; adolescence conceives ideals, but not in personal terms. Now, ideal and person are inseparable. You cannot help a boy or girl of this age by talking of ideals in general and in the abstract. You must set before them a hero.

But that is not easy. Heroes are not made to order, or worshiped according to precept. Boys especially seem apt enough to idealize wrong characters and perversely fail to be attracted by the heroes we would press upon them. Life is reaching beyond home and school. Its heroes come from the new worlds just opening to the vision of boyhood and girlhood. They must be in some degree removed from the ordinary round of hundrum and familiar things. They must have something of that mystery which always surrounds an object of worship. Boys are more apt to get their heroes from the world about them, girls from their reading, from history or fiction. Boys always idealize men, while girls may choose either men or women.

It is *achievement* that makes a hero. Men who can do things well, men who can get results, men who *can* in anything, are the boy's heroes just as they are ours. Because his instincts and interests are primitive, he is most ready to idealize physical strength or skill or daring. But it is only because he is not yet able to realize achievements of a different sort. As fast as he becomes able to comprehend the work of Lincoln, of Darwin, of Luther, he is ready to pay tribute to strength of intellect and heart and will.

This principle tells us, too, how to present Jesus to our pupils. It must be as a hero, in the sheer strength of His manhood and His achievements. Talk of what He *did,* not of what He was. In this age, children will not love Him for His goodness, but they will learn to love goodness because they honor Him and His deeds. Do not talk much, how-

ever, about His being a hero; and certainly do not ask your pupils to call Him one. There are some things in life that cannot stand much talking about—heroism and loyalty are among them. Simply present His life and its deeds so vividly and concretely that the strength and power of His personality cannot help but shine through.

5. At no time of life is there a greater HUNGER FOR BOOKS AND READING than now. Most of us can remember how eagerly we awaited the weekly arrival of *The Youth's Companion,* or how we pored over Henty and Alger and Oliver Optic. What woman can forget her girlhood's delight in Louisa Alcott and the Elsie books?

The teacher could ask for no better opportunity than is afforded by this insatiable demand of later childhood for something to read. We make a mistake if we treat the child's reading either as a mere amusement or as a sugar-coat for a moral. To the end of life the love of good literature remains one of its mightiest spiritual forces. The child must learn to love the best. It is your privilege to put your pupil in touch with the literary heritage of the race. Pick things that he can comprehend, but do not be afraid of the best. "Periods which no master has described, whose spirit no poet breathes," says Herbart, "are of little value to education." Books of real insight into life and of genuine literary value, books of truth caught by the imagination and felt within, will grip the minds and hearts of children as they do our own.

6. HABITS are more easily formed in this period than at any other time of life, and are more lasting. A multitude of brain cells are just maturing. Impressions are easy, and connections between cells quickly established. Every boy knows that if he is ever to become a great baseball player he must begin now. Later he will not be plastic enough to get the finer knack of the man who "handles himself as if he were born to it."

It follows that MEMORY is best in these years, for memory,

as we shall see, is after all a kind of habit. It is the time for drill work in school. Repetition will now fix anything in the mind, whether it be understood or not, and many a glib answer will deceive us into thinking that the pupil has really grasped our teaching. This is the time to learn such Bible passages, hymns and the like, as the pupil should keep laid up, word for word, in the mind—a precious spiritual resource till the end of life.

7. AN AWAKENING OF INTEREST IN RELIGION is apt to be manifest at the end of this period or the beginning of early adolescence. The child is approaching life's decision time. We must keep this in mind throughout these years.

FOR OBSERVATION

1. Growth in this period and that following.
2. Primitive interests and activities of these years.
3. The drawing apart of the sexes.
4. The development of team-play.
5. "Gangs," clubs and "crowds."
6. The beginning of public opinion.
7. School-boy honor.
8. Hero-worship.
9. Hunger for books and reading.
10. Later childhood's plasticity to habit.
11. Its ready memory.
12. Later childhood's awakening of interest in religion.

You should note that for this period and those following your own memories are available to a degree that they were not for early and middle childhood. If you can add to your objective observation of some bit of boyish behavior your own memory of what you thought and how you felt when you behaved that same way, you will understand both the inside and the outside of that aspect of life.

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2. "Institutional Activities of American Children." (A report on Sheldon's study in the "American Journal of Psychology," Vol. IX, pp. 425-448. It is summarized in Forbush's "The Boy Problem," pp. 57-60.)
3. What to do with the gang.
4. Organizations for boys and girls.
5. Reading for boys and girls.
6. The place of memory work in religious education.

LESSON V

Early Adolescence

The passage from childhood to adolescence is life's greatest and most definite natural transition. Rooted in the development of new physical powers, it transforms the mental and spiritual life as well. It has been well called a new birth. It is the awakening of manhood and womanhood.

1. The term adolescence is applied to the whole period from this first awakening of new powers to their final ripening into young manhood and womanhood. Its boundaries cannot be exactly fixed. The age of puberty varies with different individuals, and is earlier for girls than for boys. It comes generally at thirteen or fourteen. The end of adolescence and the beginning of manhood and womanhood depends a great deal upon circumstances. The boy who must leave school early to go to work, the girl who must assume the responsibilities of a household, mature quickly. The complexity of modern life, on the other hand, and the elaborate education it demands, have lengthened adolescence. The end of the period comes more often at twenty-four or twenty-five than at twenty-one, which is the age recognized by law.

The period may be divided at the seventeenth birthday. *Early adolescence* thus covers four years, ages thirteen to sixteen; and *later adolescence,* the years from seventeen to maturity.

2. Physically, early adolescence is a time of *very rapid growth,* both in height and weight. During the three years from the twelfth birthday to the fifteenth, boys increase in weight 40 per cent and in height 14 per cent, while girls in-

crease in weight 36 per cent and in height 10 per cent. Girls are taller than boys from the twelfth to the fifteenth years, and heavier from the thirteenth to the fifteenth. After fifteen boys exceed both in height and weight. The most profound changes of these years, of course, are those connected with the development of the powers of sex.

3. Early adolescence is a time of expansion. Life widens in a hundred unexpected ways, and may take any one of them as its final direction. It is full of conflicting impulses, of contradictions and surprises. Through all, however, three fundamental characteristics stand out definitely: the expansion of selfhood, a new recognition of social values, and an emotional instability associated with the development of the sexual instincts.

4. The expansion of selfhood. It is now that the boy really begins to attain selfhood. He is filled with a new sense of power and with a desire to use it as a man should.

The period begins with the independence and self-assertion characteristic of the gang instinct—primitive in its interests and blind to the greater world beyond. It ends with an independence and self-assertion of a quite different sort—the independence of vision, the self-assertion of one who has caught a glimpse of the great interests of humanity, and who feels his right to give and get, on his own account, as a sharer of the big world's life.

This expansion of selfhood reveals itself in the *desire to go to work* which every boy feels at this age. It is hard now to keep boys at school. They feel that they ought to be getting at a trade or beginning their business career, and that it is time they were making money.

Early adolescence is genuinely and passionately *idealistic*. The boy is no longer a mere imitator; he is more than a hero-worshiper. He begins to discern inward qualities, and to feel the intrinsic worth of truth, faith, self-sacrifice. And

it is not simply that he admires these virtues in others; he feels them to be a forthputting of his own deeper self. They are directions in which his life would expand, forms in which his self would find expression.

5. The social instincts now mature rapidly, and there is a definite recognition of social values. The social forms of later childhood persist in the first year or two of this period, but are gradually outgrown. The gang instinct is strongest at thirteen, and then declines. It is not that the youth becomes less social; rather that he is becoming conscious of a larger world. The opinion of his fellows remains a powerful moral force, as it does to the end of life; yet now he begins to recognize the wider bearings of his actions, and to look for judgment beyond his immediate companions.

Life now first becomes genuinely *altruistic*. The youth is glad, in pursuit of his ideals and for sake of others, to endure hardships and to make sacrifices. He wants to be more than square; he feels the worth of unselfishness. It follows that here, too, selfishness begins. The child who is a mere bundle of instincts, the boy who has not yet felt an altruistic impulse, may be self-centered, but not selfish. But the youth who feels the call to a bit of sacrifice, and rejects it, lets an unworthy thing enter his life. Genuine selfishness exists only when the higher impulse is present, but is denied.

6. The development of the sexual instincts underlies every other change at adolescence. It strengthens youth's aspirations and colors its social attitudes.

New impulses, new sensations and emotions, new temptations, new problems, new meanings, a new conscience and a new heart—from without and within, the whole world and himself seem alike strange and wonderful to the adolescent who first feels the race-old forces by which life be-

gets life. It is a time of unstable equilibrium, of strong yet shifting emotions, of purposes not understood.

In the first years of the period the sex-repulsion continues which was characteristic of later childhood; but the sexes begin to be attracted in its latter half. Boys begin to pay attention to their dress, and girls are no longer tomboys. Few pass the age of sixteen without some little love affair.

From sixteen to eighteen the feelings deepen and acquire more stability. It is the time at which emotional religious conversions are most apt to occur.

7. INTELLECTUALLY adolescence is marked by the development of the higher powers. The youth is able to *reason,* not simply in terms of time sequence, but of cause and effect, and logical ground and consequence. And he becomes a pretty rigorous logician. He wants to *understand.* He seeks life's rational basis.

It follows that the adolescent is *critical.* He rejects mere authority. The springs of moral judgment are now within him; he will accept no bald imperatives. He is no longer credulous; he demands proofs. He is not content with scattered bits of knowledge; he wants to see things in their relations.

It is easy to see, therefore, why doubt should often be thought to be characteristic of early adolescence. The sort of doubt that denies, however, is not natural at this period. It comes afterward, in later adolescence. Now there is simply the demand for reasons. If it turns to a more negative attitude, it is generally because we have not met that demand the right way. Clear, logical statement of beliefs and reasons will be accepted. But we can force the youth to doubt if we press authority where he seeks reason, or if, in matter or method, our teaching is below his level.

8. EARLY ADOLESCENCE IS A TIME OF MORE OR LESS TURMOIL AND CONFUSION. There is not disorganization, so much

as lack of organization. The youth does not understand himself; he cannot at once co-ordinate the many new impulses that are welling up within him.

Physically the boy or girl in the early 'teens is overgrown and awkward. The parts of the body do not grow at the same rate, and there is clumsiness and incoördination of movement. The boy's voice breaks. The girl feels big and restless and is afraid to talk. Both are very sensitive, and are too often made more so by the talk of parents and family, who speak of the awkward age, comment on their personal appearance, or tease them about their budding consciousness of the other sex.

The extremes and contradictions of adolescence have often been noted. The boy is now one thing, and now its opposite. He suddenly awakes to a new interest, and throws himself into it with the utmost ardor—for a few weeks; then it is forgotten. He is over-exact and conscientious in some respects, and careless in others. It is because of the very richness of his new life. He is not sure of himself. His instincts are as surprising to himself as to anyone else.

This confusion of life may issue in an abnormal self-consciousness and a morbid habit of introspection. It then becomes hard to deal with because the adolescent is naturally secretive, and resents any intrusion upon his personality. It may be questioned, however, whether most of the studies of adolescence have not tended to exaggerate the introspective character of the period.

9. Religious awakenings are natural in early adolescence. In the general expansion of selfhood the religious instinct has its place. As life opens to a larger world, and becomes cognizant of new social and spiritual values, the soul reaches out toward God. This fact is central in our work as Sunday school teachers. We shall think of it more fully in a later lesson.

FOR OBSERVATION

1. Adolescent growth.
2. Adolescent self-assertion.
3. Adolescent day-dreams.
4. The desire to go to work in the early 'teens.
5. Adolescent idealism and altruism.
6. Budding consciousness of the other sex.
7. The critical attitude of early adolescence.
8. Physical incoördination.
9. Mental lack of organization.
10. Secretiveness.
11. Introspection.
12. The religion of early adolescence.
13. The age of conversion.

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TOPICS FOR INVESTIGATION

1. The girl in her 'teens.
2. The awkward age.
3. The suggestibility of early adolescence.
4. The new birth—physical, mental, moral, spiritual.
5. The vocational motive in early adolescence, and the problem of vocational guidance.
6. Why it is natural that many conversions should take place in early adolescence.
7. The aim of the Sunday school in the Intermediate Department.
8. The name "Intermediate"—can you suggest a better?

LESSON VI

Later Adolescence

We have agreed to regard the seventeenth birthday as the beginning of later adolescence. This boundary is by no means exact. Yet in every life there is a more or less definite turning-point around sixteen to eighteen. It may be some moral or emotional crisis; it may be conversion. Or it is the beginning work to support oneself, or leaving home to go to college. It may be nothing more than the attainment of full growth in height. To know, in any particular case, just *what* the turning-point has been, is important if we would really understand the succeeding years.

1. The development of individuality is the fundamental characteristic of this period. It has been well called a time of *selection* and *concentration*. Early adolescence was a time of expansion. It presented a wealth of possibilities. Later adolescence begins to select from among these possibilities and to concentrate its energies. With choice comes individuality. Lives diverge. Each must have its own work, and each its own quality.

2. The difference between individuals is thus the great fact of which we must take account in this period. At no time, of course, are pupils to be treated in the bunch. But now, of all times, individual interests are primary. Each pupil presents a separate problem in himself.

Many factors enter into the determination of individuality. There are differences of heredity and of home environment. There is the natural inborn variation of capacity and temperament. All these differences show themselves with especial definiteness in later adolescence. And they do so

because they are called out by differences in external conditions. We do not all have the same opportunities. We cannot all get the same education, or do the same work.

Recent studies show that not more than half the children who enter our city schools finish the work of the grades, and that only one-tenth of them continue to the final year of the high school. It has been estimated, again, that only ten per cent of those who take a high school course go to college or to a professional school. Consider what differences, simply from this standpoint, later adolescence presents. Our pupils divide themselves into at least three great classes:

(1) Those who have gotten only an elementary education, or a part of one, and have gone to work at an early age. They will be more mature than others in some ways, for they have had to face life's serious business. In other respects they are more immature. Their lives are circumscribed; their interests narrow. They cannot appreciate things that appeal strongly to those of more culture.

(2) Those who are now finishing high school, and entering upon work-day life.

(3) Those who are entering college or professional school. For these the period of adolescence will be prolonged. They will broaden and mature intellectually, yet lack development into manhood and womanhood until they finally face the world to make a living.

3. All three classes are experiencing in this period a CONTACT WITH REALITY more direct and definite than at any former time of life. The first two are wage-earners, the former with a little experience, the latter just beginning. They face the realities of business life, with its routine, its competition and its uncompromising standards of efficiency. The college students are leaving home for the first time to enter upon a new life.

4. For most of our pupils later adolescence marks a new

stage in life because it brings their first wages. It is the time of TRANSITION FROM ECONOMIC DEPENDENCE TO SELF-SUPPORT AND INDEPENDENCE.

Nature has made ready for the transition. The youth of this age possesses a splendid equipment for work—a high degree of physical energy, strength and comparative maturity of intellect and vigor of will. The *physical energy* that before was needed for growth, can now be turned into activity and the development of strength. This is the age when athletes develop—great baseball and football players, boxers and runners. The *intellectual energy* of the period is just as great. Reason and will are maturing, and the mind is restlessly active. Much of the world's best work has been done by young men. The list of its great youths reaches into every sphere.

5. Yet later adolescence is not all success and happiness. It contains its disappointments. It has NEW FORCES TO TEAR LIFE DOWN as well as to build it up.

It is almost inevitably a time of some *disillusionment*. The hopes of early youth were too extravagant, its ideals loved with a passion that did not see how plodding is the path to realization. The first contact with reality brings something of a shock, a sense of loss. The world is not nearly so responsive as the boy had dreamed, and ideals are not so easy of accomplishment. This making a living seems after all a sordid business. He feels himself to be a mere cog in a vast industrial machinery, and the dull routine of it all oppresses him.

Added to this is the fact that starting to work means generally a *breaking of old ties*. Even if the boy stays at home and boards with his parents, the home ties are no longer the same. He has acquired a new independence now that he, too, is a bread-winner. The break is most complete, of course, in case of the youth who goes to a new

community to make his living among strangers. The freedom, the new temptations, the loneliness of being without friends and with no acquaintances save fellow-workmen—no wonder that the boy in a new town often goes wrong.

Later adolescence is often called the *"wild oats"* period. It is true, indeed, that most boys now have their fling. It is true, too, that from these years on through the twenties more crimes are committed than at any other time of life. But the wild doings of youth are not usually caused by purposed badness of character. They are often enough a natural result of the conditions of which we have just been thinking.

6. In later adolescence RELIGION MAY EASILY BE LOST, either through *disuse* or through *doubt*.

(1) *Religion may simply die out of the youth's life.* The new freedom permits him to stay away from church, and it gets easy to stay away. Work makes him forget religion; success keeps him from feeling its need.

(2) *This is life's doubting time.* About the beginning of the twenties many—perhaps most—men and women pass through a period of doubt and negation respecting the truths of religion. There are many causes. The disillusionment of these years often brings a sense of the worthlessness of religious hopes. The college student's first vision of the great truths of science calls in question the religious conceptions he had before acquired. The youth, too, who gets no higher education catches the spirit of the popular science of newspapers and magazines, or is caught by the argument of the labor agitator and socialist leader. Aside from all these external incentives, however, the youth is impelled to doubt from within. His metaphysical instincts have awakened. His reason is active. He must know what he believes, and he must systematize his principles of life. And just because his old religious ideas were the ideas of a child, they will

not fall into unity and harmony with one another or with the new conceptions which every day brings. He can no longer be content with the old answer that these are mysteries. Youth acknowledges no mysteries. He turns to doubt.

7. But later adolescence has its RECONSTRUCTIVE FORCES. Great as are the chances for disintegration in these years, life builds itself anew. We note three such forces:

(1) *Education.* Doubt can be met and resolved by more complete knowledge. Youth is open-minded. Take your young doubter at his word, and meet his intellectual difficulty with an adequate answer, and you need have no fear. He is no skeptic. He seeks the *truth,* and he will accept it when it comes. Make sure that you *know enough* to teach him; make sure that you have the truth.

The routine dullness of labor, too, may be banished if the youth but learns more of his task and its bearings upon human life. Disillusionment may become warm-hearted comprehension as one gets to *know* and his interests widen. We have often wrongly defined culture. It does not mean mere acquaintance with books and paintings, or the ability to talk of historical events. It means breadth of interest—the ability to understand what the next man is doing, and to see the vital relations which his life sustains to mine and mine to his.

(2) *Love between the sexes.* In the closing years of this period and in the early twenties love for one of the other sex is likely to come into life. The instinct to make a home and to live for one's children is sacred. Too early marriages, of course, are unfortunate; and the conditions of modern life compel the young man of to-day to wait longer than his father did. Yet he is blessed who falls really in love with the right girl. His time of waiting and working will be one of spiritual uplift.

(3) *Altruism and social service.* The older adolescent is as ready as was the younger to sacrifice self for sake of others—but now he is more *practical* about it. Altruism is no longer a vague ideal; he seeks definite forms of social service and wants to see results. Give the youth real responsibility; couple him up to the actual work of social betterment, and you need not work to make a man of him. He will make a man of himself.

8. Finally, we dare not forget that the close of later adolescence marks "THE DANGER LINE IN RELIGION." From various studies it seems clear that there is a time of special religious interest at twenty. But less than one-sixth of the conversions studied took place after twenty. One-half of these, again, were before twenty-five. The chances are a thousand to one against conversion after thirty.

FOR OBSERVATION

1. The turning-point from early to later adolescence.
2. Physical energy.
3. Mental energy.
4. The disillusionment of the first contact with real life, making one's own living.
5. Breaking old ties and the effect.
6. Wild oats and the result.
7. Adolescent doubt.
8. The reconstructive power of education.
9. The reconstructive power of friendship.
10. The reconstructive power of unselfish service.
11. Postponed conversion and the result.

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TOPICS FOR INVESTIGATION

1. Some great things that young men and young women have done.
2. What determines individuality.
3. The young man and the city.
4. The young man and the country.
5. The young woman between school and marriage.
6. Vocational guidance.
7. The "wild oats" problem.
8. How to deal with doubt in later adolescence.
9. How the older boy and the younger boy may help one another.
10. The religion of later adolescence.

LESSON VII

Instinct and Habit

We have thought of the chief characteristics of each stage in the development of a child. It is now time for us to define more carefully the most fundamental of those laws which are at work in every stage. We have spoken a good deal of instinct, habit and will; and it is highly important that we understand clearly just what we mean by these terms. If a person *is* what he *does,* he is what instinct, habit and will make him; for these are the factors that determine one's actions.

1. Instincts are natural tendencies to act in certain ways which result from the inborn organization of the nervous system. An action is instinctive just in so far as one does not need to *learn* it, or to *acquire* the tendency to do it.

2. One cannot give a complete list of the human instincts, for it is often hard to draw the line between what is instinctive and what has been learned. Such a list would cover a wide variety of actions, from the simple reflexes of early infancy to the sacrifices of a mother's love. It will be enough for our purpose to reproduce in outline Kirkpatrick's classification.

(1) The *individualistic* instincts are those which serve to maintain the life of the individual. They are the instincts of self-preservation. Feeding, fear, fighting and anger belong to this class.

(2) The *parental* instincts are those associated with reproduction and care for the young. Love between the sexes and the love of parent for child are the principal instincts of this class.

(3) The *social* instincts are those concerned with relations to other persons. This class includes sociability, shyness, sympathy, affection, altruism, modesty, secretiveness, love of approbation, rivalry, jealousy, envy.

(4) The *adaptive* instincts are those which bring the child into closer contact with his environment, and enable him to adapt himself to his surroundings. Such are imitation, play and curiosity.

(5) The *regulative* instincts are those concerned with the formation of ideals and the regulation of life in light of them. They are the instincts of morality and religion.

(6) In a miscellaneous group may be placed the instinct to collect things and enjoy ownership, the instinct to construct or destroy, the instinct to express ideas to others, the instinct to love and enjoy beautiful things.

3. We all know enough of these instinctive tendencies to make plain certain GENERAL CHARACTERISTICS OF HUMAN INSTINCTS.

(1) Our instincts are *indefinite*. They do not provide for any such details of action as do the instincts of lower animals. These are left to be learned through experience.

(2) The instincts are *not all present at birth;* but they appear, each in its time, as a result of the natural growth of the nervous system.

(3) When instincts do appear, they are often *gradual in their development*. A child does not begin to act all at once in a totally new way, because a new instinct has grown within him. The instinct itself must come to maturity—in some cases very rapidly, in others more slowly.

(4) The ripening of an instinct means the development of a new aptitude and the *awakening of a new interest*. The child reaches out eagerly toward anything that may serve as material for the nature-impelled activity within him. This is a fact of the utmost importance to the teacher. "In

all pedagogy," says Professor James, "the great thing is to strike the iron while hot, and to seize the wave of the pupil's interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired —a headway of interest, in short, secured, on which afterward the individual may float. . . . To detect the moment of the instinctive readiness for the subject is, then, the first duty of every educator."

(5) Instincts are *transitory and modifiable.* If they are not used, or if their use leads to disagreeable results, they will die out. When they are used, they become set in the definite directions which that use has taken, and so become habits.

No instinct, once used, is after that merely an instinct. It has added two things to itself—a *habit* and an *idea.* Just because it has once expressed itself in a certain definite way, it will tend thereafter to express itself in the same way, in accordance with the law of habit. And because its expression has led to some result of which one is conscious, the idea of that result remains in memory and may help to determine future action. The hereditary tendency need no longer be followed blindly. Each time that an instinct is used in action, therefore, it becomes more *definite* and more *intelligent.*

Instincts may be controlled, then, in three ways. First, through *not using* them at all, in which case they in time simply die out. Second, through so using the law of *habit* as to get them definitely fixed in right directions. Third, through so comprehending their results that one's *ideas* will help them lead to efficient and right action. Undesirable instincts we shall seek to get rid of by disuse, by punishment, or, best of all, by substitution of another type of action more desirable. Desirable instincts we shall seek to enforce and make permanent by exercise.

4. Habit is so much discussed from the moral point of view that we are apt to associate the term with moral habits only. But the law of habit is in reality the widest and most fundamental of all the laws of mental life. Without it we could not profit by experience. We should be unable to learn, to remember, to perceive, to understand, to reason, to will, or to act in other than instinctive ways. *We owe to it all that we acquire,* whether of tendencies, abilities or information, as distinguished from what we possess by native endowment.

The physical basis of habit is found in the fact that nerve cells, like all other living tissue, are modified through use. A nerve cell that has once acted is so changed that it is easier for it to act again in the same way. A functional connection that has once been made by the transmission of a nerve impulse from one cell to another, is likely to be made again. And the more often that connection is made the more definitely established the pathway becomes.

5. The law of habit may be stated in two propositions: (1) *Any connection, once made, tends to recur.* Things that have happened together tend in future to recall one another. The feeling or action with which we respond to a given situation tends to be repeated in similar situations. (2) *The degree of the probability of recurrence of a given connection depends upon* (a) *the frequency,* (b) *the recency,* (c) *the intensity, and* (d) *the resulting satisfaction with which that connection has been made in past experience.* The more often repeated, the stronger the habit. Other things being equal, that pathway will be followed which is freshest. When a connection has been established under emotion or with effort or in the full light of attention, it is more likely to persist than one incidentally made. A connection that has resulted pleasurably is more apt to recur than one that has had a disagreeable outcome.

6. The applications of the law of habit fall naturally into two groups, according as it deals primarily with ideas or with actions. We form *habits of thinking* and *habits of action.*

(1) As applied to thinking, the law of habit lies at the foundation of what is called the *association of ideas.* Everyone has had the experience of tracing out the links of association which called some idea to mind. You have found yourself thinking of some person or event, humming some tune, or repeating some snatch of poetry; and you have said to yourself, "Now what made me think of *that?*" And setting yourself to work to recall the course of your revery, you have been able to see how one thing led to another, till finally there was called up the thought which surprised you.

Ideas present themselves neither as a matter of caprice on the one hand nor as the result of choice on the other. They are called up by the hidden mechanism of habit. *What idea will be available in any given situation depends upon what connections that situation or some one of its aspects has had in past experience.* And to acquire a new idea in such a way that we shall not only retain but be able to use it, we must establish connections between it and such experiences and other ideas as may in future serve to recall it. In establishing such connections, we may provide for the factor of frequency by *repetition;* for recency by *review;* for intensity by clear, distinct, intelligent presentation in the full light of *attention;* seeking the while to make the experience one of *pleasurable satisfaction.*

(2) *An habitual action* is performed with speed and accuracy and with comparatively little fatigue. It is done without conscious attention, and the mind is left free to concern itself with other things while the action goes on. As I write just now, my mind is busy with the ideas I wish to express, while the work of writing, with all the intricate

coördination of muscles it involves, is taken care of mechanically by my nervous system. I do not pay the slightest conscious attention to the problem of how to form the letters or how to make my fingers work together. I simply have my thought and will to write it—then habit does the rest. Habit is the *executive* of my ideas.

7. It is hard to overestimate THE IMPORTANCE AND VALUE OF THE LAW OF HABIT. Even in case of actions determined by deliberate choice habit has at least two functions; first, as law of association it brings ideas before the mind; and, second, as executive it carries out the details of action, once the ideas have decided what to do.

The practical conclusion is obvious. We must begin as early as possible so to use the law of habit that it will help instead of hinder right intellectual and moral growth. If we do not begin right habits early, we shall be growing all the time into wrong ones, which we shall afterwards have to undo before we can establish the better. Further, life does not always remain plastic. Our ways get more and more fixed as we grow older, and it is hard for the mature man to acquire new habits.

Above all we need to remember that, within the limits of our plasticity, the law of habit is *always sure to act.* It does not concern itself primarily with great moral issues, but with the ordinary things which we are apt to deem trivial. And it has no exceptions. There is only one safe rule to follow: *Refrain entirely from actions you do not wish to become habitual. Keep absolutely apart, both in mind and in life, the things you want kept apart.* There is no moment of life too valueless, no action or attitude or thought too insignificant for habit to take account of and fasten upon us.

Yet it does not follow that we may rely upon incidental and careless repetition for the establishment of a desired habit or association. Intensity is one of the factors of the

law. Just as the utmost care must be used to keep undesirable connections out of life, the most strenuous energy must be put forth to get those that are good. The only safe rule here is: *Put all the strength you can into the act that is to become a habit. Center your whole mind upon the fact you wish to remember.*

FOR OBSERVATION

1. List and describe some activities, in yourself or in others, which did not need to be learned.

2. Classify them according to Kirkpatrick's classification.

3. The order and dates of their appearance.

4. The awakening of new interests from period to period of childhood and youth.

5. Show how these instinctive activities and the correlative interests have been modified by experience and use.

6. An example of the disuse of an instinct and the result.

7. Trace back the links of association that brought some thought to your mind.

8. Show how some bit of teaching that you have yourself done or have observed, lived up to the factors of the law of habit and association. If it did not, show in what it was lacking.

9. Observe and describe some action that has become mechanical through habit.

10. Observe and describe some action that in your judgment is controlled by the law of habit, though it is not mechanical but willed.

11. Analyze some action that in your judgment is the product of all three factors—instinct, habit and will; and trace out the elements due to each.

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George Eliot's "Romola" portrays the progressive shaping of original tendencies by habit and the resultant crystallization of character.

TOPICS FOR INVESTIGATION

1. A list of human instincts.
2. The control of instincts.
3. Interest and education.
4. Are habits transmitted by heredity?
5. The association of ideas and rules for memorizing.
6. How to break an old habit or to form a new one.

LESSON VIII

The Will

1. To understand the will we must begin with the fundamental principle that "all consciousness is motor." Every idea is as well an impulse to act. Left to itself, any thought will issue in movement.

(1) This is a natural consequence of the structure of the nervous system. We have learned how its cells are so coupled up that "action of some sort is the natural outcome of every nerve current, and hence of every sensation and idea."

(2) Many experiments have proved that, even though we check the impulse and prevent the action, we cannot entirely stop the motor discharge. Our sensations and ideas reflect themselves constantly in little starts of the muscles, in changes of heart-beat, breathing, secretion, digestion, and the like.

(3) A hypnotized subject is extremely *suggestible*. He proceeds to act upon any idea that is put into his mind by the person who hypnotized him. It is because the hypnotic sleep has emptied his mind of ideas, and the one suggested takes complete possession of it.

(4) In normal wide-awake life we often act *impulsively*. See a magazine that looks interesting, and you take out your purse and buy it. Think of golf, and you start for the links. Some judgment comes to mind, and it is no sooner thought than spoken. Note the condition, however—*if left to itself* an idea issues in action. If conflicting ideas present themselves, you will not do the impulsive thing. You will not

buy the magazine if the thought comes that there are other things more worth reading; you will not play golf if you remember that you have an engagement; you will not express your judgment if it occurs to you that it might hurt someone.

2. THE DISTINCTION BETWEEN IMPULSIVE AND VOLUNTARY ACTION thus becomes plain. An action is *impulsive* that results from the simple presence and impulse of one idea. When you "speak before you think," it is not that you did not think the judgment you blurt forth, but that you did not think of anything else. An action is *voluntary,* on the other hand, when more than one idea has been present, offering an alternative, and it is, therefore, the result of choice.

3. Ideas differ greatly, of course, in the DEGREE OF IMPULSIVE STRENGTH which they possess. Some ideas are relatively weak in their push toward action, and others so urgent that they are hard to resist. The rule is that the impulsive strength of an idea depends upon its relation to instincts and habits, and upon the immediacy of the satisfaction it promises. In any normal man, therefore, distinctly rational ideas of action—those derived from far-sighted consideration—are relatively cold and weak in impulsive power. Such ideas it requires an effort to hold before the mind in face of the overwhelming surge of stronger impulses.

4. AN ACT OF WILL involves three things: first, the presence before the mind of alternative lines of action; second, the acceptance of some one as our choice; third, the resulting action.

(1) *The first factor of an act of will—the presence of alternatives—depends upon the working of the laws of association.* You cannot will to do a thing unless you first think of it. And you cannot think of it unless you have had some previous experience to give you some idea of it,

and unless the laws of association so work as to bring that idea to mind. How many times we have acted miserably in some situation and afterward were sorry for what we had done—yet we did the best we knew at the moment! We would have chosen the better thing had we thought of it; the trouble was that it did not come to mind at all.

So, after all, *one's associations measure the degree of freedom which his will possesses.* The man who chooses from a wide range of alternatives is more free than he who can think of but few possible things to say or do. To develop a strong and efficient will one must begin at the foundation by getting the right sort and number of ideas, and by making such associations as shall insure that they will be at hand when he needs them.

There is another side, of course. The will itself helps to determine what ideas shall come before the mind. It is one of the principles of association that of the many possible ideas which might come to mind in any given situation, that is most likely to present itself which is most in accord with the general trend or set of thought for the time.

A purpose, therefore, if one is really in earnest about it, will keep bringing before the mind such ideas as are consistent with itself. But a purpose cannot *create* ideas. The will can only *select* the best of the resources which experience has put at its command.

(2) *The second factor in willing—the power to choose some one of the alternative ideas—depends on the power to keep that idea before the focus of attention.* Just in the degree that one can keep thinking of the right thing and keep other ideas from taking possession of the mind, he is sure to choose the right thing.

Attention may be either spontaneous or voluntary. Spontaneously, we give attention to ideas which appeal to our interests, our instincts, habits or feelings. Voluntarily, we

keep the attention upon some idea because of its relation to some other idea or purpose. In general, ideas which appeal spontaneously have a strong impulsive power, while those which appeal more intellectually are relatively weak.

Undoubtedly a great part of our willing results from attention which makes its choice more or less spontaneously—and it is well that it is so. But we all know, as a matter of experience, that one *can* pull himself together and keep his attention unflinchingly centered on the right thought, to the exclusion of any number of more strongly impulsive ideas that seek to crowd it out.

One condition must be fulfilled if such effort is to be put forth. To command it, an object must seem worth while. *It must bring results,* or give very definite promise of them. Attention cannot be kept long, even through effort, upon an unchanging and fruitless object. If you begin to act, and results come, it becomes easy. If they do not come immediately, the object must be kept alive by thought about it, picturing in anticipation its many desirable consequences. The man who can think most fruitfully about some purpose, and who can most vividly imagine its concrete results, will be best able to command the effort needed to hold it before the mind. For another, the same idea may simply die out, for the very barrenness of his thought about it.

(3) It is thus in the realm of ideas that the real battles of the will are fought. To *get* the right ideas before the mind, and, once gotten, to *hold* them there, are the vital issues of good and efficient willing. *After that the action follows as a natural result of the impulsive power which right ideas, like all others, possess.*

Two qualifications must be put upon this principle. The action will naturally follow, provided (*a*) we possess the physical ability and have acquired the skill to do it, and provided (*b*) we have not gotten into the habit of resting con-

tent with mere thinking and feeling. It is easy enough to fall into that attitude of life which assumes that having ideas is an adequate substitute for carrying them out in action, that mere thinking of good deeds can take the place of doing them, and that feeling noble sentiments is a sufficient manifestation of right character. "As a man thinketh, so is he" is a great truth which may by over-emphasis pass into pernicious error. The mere thinker, the dreamer, the sentimentalist, may by inaction sap away even the native motor impulses, to say nothing of failure through practice to acquire strength and skill.

A second counsel, then, to secure strength and efficiency of will, is: Act! Act decisively and promptly when once you have decided what is right. Seek opportunities to apply in actual doing the things you believe. This is a counsel of especial importance in connection with religion; and it has a very practical bearing upon the work of the teacher. Do not exhort your class abstractly without giving them concrete things to do; do not fill them with general truths of morality and religion without helping them to realize those truths in life and service.

5. We have described the will thus far in terms chiefly of its relation to the intellect. BUT ONE'S WILL IS DETERMINED BY HIS FEELINGS AS TRULY AS BY HIS IDEAS. Feeling may enter into each of the three factors of an act of will. As entering into the trend or set of the mind, a feeling helps to bring before one ideas consistent with itself. It keeps the attention naturally and spontaneously upon such as appeal to it. And it gives to the idea it chooses a degree of impulsive strength that carries one into prompt and wholesouled action.

There is a third great counsel, therefore, for the development of a strong and efficient will. To right ideas and habits of decisive action add the power of feeling. Get the

affections centered upon things that are worth while. Enlist the heart as well as the mind.

"The expulsive power of a new affection" is life's eternal miracle. Men have sometimes questioned the possibility of conversion. Yet it has been a blessed fact in thousands of lives. Feeling transforms even the working of that hidden mechanism of association that determines one's thoughts. Many a man's real manhood dates from his winning the love of a wife or from the opening to him of the heart of a child. His thoughts, his choices, his acts, all center about his new devotion. Conversions are natural. They are begotten in human relationships as well as divine. Love is, indeed, "the greatest thing in the world." It saves men.

6. The final secret of strength of will is the grace of God. What is true of the feelings begotten in earthly relationships is infinitely more true of those that spring from the contact of the soul with its Father. There is no love like His, no feeling mightier than the sense of His presence and help. Not upon ideas and sheer effort of attention merely, not even upon the strength alone that comes from earthly affection need the wills of men rely; they may lay hold of the love and grace of an almighty God. The experience that Paul records in the seventh chapter of his letter to the Romans is true of all humanity. He who fails of his own strength to free himself from "the law of sin and death" may yet live to "thank God through Jesus Christ our Lord."

FOR OBSERVATION

1. The involuntary motor discharge of some idea.
2. Impulsive action.
3. Ideas whose impulse is hard to resist.
4. Remember a case where you choose the best alternative that presented itself, yet did the wrong thing. Why did you?
5. Remember a case of your failure to accomplish something be-

cause of inability to keep that, and that alone, before your mind in attention.

6. Remember a case of will involving effort, leading to ultimate success. What made the effort possible?

7. Observe the effect of feeling upon the will.

8. A case of conversion through human relationships.

9. A case of conversion by the grace of God. Get clear in what respects the term "conversion" means the same thing in this case as in the former, and in what respects it stands for something different.

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TOPICS FOR INVESTIGATION

1. Motor aspects of consciousness.
2. The place of suggestion in moral and religious education.
3. The education of the will.
4. "As a man thinketh, so is he."
5. "The expulsive power of a new affection."

LESSON IX

The Development of Morality

1. The moral nature develops with experience. A little child has at first no will and character of his own. He lacks knowledge and self-control. He is the creature of his instincts, desirable and undesirable, good and bad. Morality develops as he becomes able to see a difference between a better and a worse way, and chooses one or the other.

It is true that the moral nature is instinctive. Without an inborn capacity, no child could be trained to be a moral being. We possess an innate power to transcend in vision that which is and to apprehend that which ought to be. We are impelled by a law of our own nature to form ideals and to feel obligations.

But just *what* in particular one's ideals shall be or just *what* obligations he shall feel is left to be determined by experience. Habits and feelings, environment and training, ideas gained for himself or acquired from others—all these go to shape the child's developing sense of right and wrong.

2. The child is a natural lawmaker and law-observer. Will implies the recognition of law. When he cries in order to get something, it is because crying has brought it before. No matter how much you tell him not to cry, or assure him that crying will not bring what he wants; if finally you relent and crying *does* bring it, he will continue to use crying as a means whereby to attain his purposes. The law he made for himself out of his experience is much more real than the law you laid down in words.

By law, it is plain, we here mean a rule or principle for voluntary action. As experience grows, the child makes rules for himself, part consciously and part unconsciously. There are four great sources from which he derives such rules. We may call them THE NATURAL ROOTS OF LAW:

(1) *Habit and association*—the experienced connection between some action and its result. "If I want some result, I must do what brought it before," is the principle upon which the child acts, though, of course, he does not avow it to himself in so many words.

(2) *Imitation*—the observed behavior of others, with its results. "If I want the results they reached, I must do as they did."

(3) *Authority*—the commands and wishes of other persons, enforced by the pleasure or pain of personal relations. "If I want to please them and avoid the results of their displeasre, I must do as they say."

(4) *Social initiative*—the laws of a social group having common aims and interests. "If I want to share with the rest, I must do my share."

Roughly speaking, the order given is the order of appearance of these roots, and the order in which they reach the culmination of their control. Habit and association are present from the first. Imitation appears the latter half of the first year, and reaches the climax of control from the fourth to the seventh years. Authority appears as soon as the child becomes sensitive to the personal attitudes of others, and its control culminates from six to ten. Social initiative begins whenever the child first feels its helpfulness in a common task or play, and assumes constantly larger control with the coming of adolescence. Of course, none of these roots cease to be productive of laws, nor should they. Habit, imitation and authority continue to the end of life.

3. We may divide these roots of law into two classes. The first three may be called ADAPTIVE ROOTS, and the last the INITIATIVE ROOT. Through the first three, the child adapts himself to the conditions of his environment, physical and social; through the last, he helps initiate laws as a member of the group which forms them.

(1) *Throughout early and middle childhood, morality develops mainly from the adaptive roots*—habit and association, imitation and authority. The rules of action which the child forms for himself express his sense of the conditions which are imposed upon him from without. His laws are mere statements of natural consequences. An action is good to him just in so far as it brings a pleasurable result, and bad if the result is disagreeable. He has no conception of its real moral quality. He knows no other obligation than that pleasure is desirable and pain and unhappiness to be avoided. He looks upon punishment as simply a particular sort of natural consequence—a way in which those in authority visit upon him their displeasure. He has no idea that it may be for sake of reform or prevention; it is rather natural retribution. Threats and promises mean little to him; it is what *happens*, rather than what you *say* will happen, that shapes his laws and actions. He thinks only of externals—the outward act and its result—not of inward motives. His laws are literal and particular; he is unable to penetrate to the general principles involved.

(2) *In later childhood and adolescence, morality becomes more and more largely a matter of social initiative.* The inward mandate of the newly awakened social sense carries with it an *obligation* that the pressure of external conditions could never make one feel. Laws become more than mere statements of natural consequences. They tell what ought to be. Life becomes genuinely moral.

4. MORAL TRAINING MUST GO ALONG WITH MORAL IN-

STRUCTION. What we tell a child about right and wrong has, beyond question, a great deal to do with his moral development. He has constant need of instruction, "precept upon precept, line upon line." But he is all the time working over his experience into laws and ideas of his own; and these determine the attitude he takes toward our teaching and the way he understands it. Parents and teachers should so manage the conditions of his life that the laws which grow from these natural roots of which we have been thinking, may illumine and enforce their instruction, rather than contradict and weaken it. When there is conflict, the precept generally loses out and the law from life abides.

(1) In early and middle childhood, training must be mainly through the *pressure of external conditions;* in later childhood and adolescence, it must be through an *appeal to internal initiative.* This opposition, of course, is not absolute. One cannot draw sharp lines. The child who is brought up to help and to feel some share of responsibility in the family life will early manifest something of social initiative. The adaptive roots, on the other hand, persist in the later stage of moral development. They are caught up into the higher motive and transformed. Habit and association come to deal with social results. Imitation becomes idealistic. Authority takes the form of public opinion.

(2) *Training upon the adaptive basis requires of us consistency and inflexibility.* We are not to force the child to do right; we are to confront him with such conditions that he will *want* to do right. We must make his environment, physical and social, express just that law and order that we wish him to make a part of himself.

(3) *Training upon the basis of social initiative requires us to share the life of the child and let him share ours.* Give children something *real* to do—something in which they feel that you are as vitally interested as they—and work

with them toward its accomplishment. They crave fellowship and responsibility.

5. Moral instruction must go along with moral training. This is the other side of the truth. However sound the environment, physical and social, in which we place our children, however worthy the example we set them, however helpful the personal associations into which we bring them, we will not rely upon these alone. We will not remain dumbly inarticulate in their presence as they form for themselves the laws of life. It is our privilege to help them to understand their experience in light of the accumulated experience of the race. We shall seek to give them true ideas and to beget within them high ideals as well as to train them in right ways of action. What Patterson DuBois has called "the natural way in moral training" includes nurture by light and food as well as by atmosphere and exercise.

This is not the place to discuss methods of moral instruction. Enough to say that we shall use both the indirect method of story, biography, history and art, and the direct method of precept and principle. We shall seek to stir the feelings and to enlist the will as well as to enlighten the mind.

6. The goal of all moral training and instruction is the emancipation of the child. The life that began in absolute dependence and was progressively shaped by habit and authority, custom and group-law, must become free and responsible. The child is to become a *person,* in the full meaning of that term. He is to become able for himself to prove all things, and of his own will to choose and hold fast to that which is good.

7. The goal of moral education cannot be fully reached except by the grace of God. A merely moral education—one without religion—fails to attain its own

end. It lacks power and direction. It potters about in proverbs and casuistries, and sways this way or that as goes public opinion. He only is truly free who has found God's will for his life and whom the love of Christ constraineth.

FOR OBSERVATION

1. Can you find a case where conscience was wrong?
2. The child's lawmaking—through habit and association.
3. The child's lawmaking—through imitation.
4. The child's lawmaking—through authority.
5. The child's lawmaking—through social initiative.
6. Children's ideas of right and wrong.
7. Children's attitude toward punishment.
8. Moral aspects of the life of the "gang" and "crowd."
9. The relative values of precept and example.
10. The moral change that takes place in later childhood and early adolescence.
11. Diagnose some case of failure in moral training.
12. The relative values of direct and indirect methods of moral instruction.

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TOPICS FOR INVESTIGATION

1. Can conscience be educated? If so, how?
2. How to present ideals to the young.
3. Physical nurture as a means of grace. (See Bushnell.)
4. Family government.
5. Enlisting the "gang."
6. The corner-stone of education. (See Lyttelton.)
7. The natural way of moral education. (See DuBois.)
8. Stories as a means of moral education.

LESSON X

The Development of Religion

1. Religion develops with the whole of personality. Belief is a matter of intellect, feeling and will. Religion changes as the intellect matures, as feeling deepens and the will gives life direction. One's religion is always a reflection of what one is. The religion of a child must be different from that of a youth, and the youth's again from that of a man.

This will not be understood as a denial of religion's instinctive character. Like morality, religion rests upon an *inborn capacity*. God has made us for Himself, as Augustine says, so that we can find no rest save in Him. But, like the moral and other human instincts, the religious instinct is indefinite and modifiable, and must be shaped by experience.

We will not be understood, again, to deny *the supernatural character of religion*. It is no product of natural forces merely, or of coöperative human wills. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." The God whom we have come to know through Jesus Christ is a Father who helps His children to newness of life. Of His Spirit we are born again.

In this chapter, therefore, we state but half the truth, when we describe the bearing upon the religious life of childhood and youth of those natural forces and laws which condition the development of personality as a whole. Beneath them and through them there works the Spirit of God. And we do Him little honor if we insist that He can

so work only in certain particular ways or at this or that special time.

2. THE RELIGION OF EARLY AND MIDDLE CHILDHOOD IS ONE OF NATURE AND OF HOME. There are four chief factors which contribute to the development of religion in the life of a child:

(1) *His interest in nature.* His unwearied senses; his eager questions about the causes of things and their purposes; his personifying imagination; his delight in stories of the miraculous and supernatural—throw his mind open to the conception of God as the Creator and Sustainer of the world about him.

(2) *His credulity and faith.* At first the child accepts without question whatever we tell him of God simply because he believes anything. As rational curiosity develops and he begins to put things together, he carries out to many a naïve and fantastic conclusion the things that he has been told about God. Such conclusions are neither to be feared nor laughed at. They result from the child's attempt to make his ideas coherent, with his literalness and inability to comprehend our figures of speech. We should meet them by a simple explanation of the truth, not by a reiteration of figures or by telling the child that he will understand better when he grows up. Certainly they need not be taken, as they are by some, as an argument against giving children any religious ideas. Their reasoning is similarly naïve concerning every-day things.

If parents meet the naïve questions of childhood with the simple truth, the child's credulity becomes *faith.* He comes to know whom he can believe. The father can do no greater service to the religious development of his child than so to meet the dawning reason as to beget perfect faith in himself. He thus lays the best of foundations for the child's faith in God—the heavenly Father.

(3) *His affection and sensitivity to the personal attitudes of others.* The child's capacity to love and to be loved is of the very heart of religion. To the end of his life his acquaintance with the God who is Love will be influenced by the response which his affections meet in these early days. His conception of God as Father and of himself as God's child will reflect the life of the home.

(4) *His imitation and suggestibility.* The child's impressionable nature gains much that he does not understand, and that we ought not to try to make him understand until he seeks to know. Our reverent worship, the prayers and songs of God's house, its solemn sacraments, its music, its beautiful windows and stately architecture—most of all, the quiet devotion of the family altar—all these enter into the very making of his soul.

So we see the justification of our brief characterization of the religion of childhood: it is a religion of *nature* and of *home.* The child's interest centers in the great world that lies open to his senses, and he seeks its Maker. And the content of his religion depends largely upon the home. It is what father and mother make it.

3. THE RELIGION OF LATER CHILDHOOD IS ONE OF LIFE AND LAW IN LIFE. The child's interest is in *God's dealings with men,* rather than in His works in nature.

(1) The social instincts bring a *new sense of law.* Conscience awakens. Right is conceived, no longer as from an external authority, but as resting upon inward grounds of obligation.

(2) The development of the *historical sense* begets a new interest in life as revealed in biography and history. It is the time, we remember, of hero-worship. Tales of the mighty doings of great men are eagerly sought and read.

(3) The religion of the period, therefore, centers about *God as revealing Himself to men.* The child thinks of God

the Law-giver and Redeemer, rather than God the Creator. His is a God of Right and of Might, who moves in human history and accomplishes His will through the lives of the great heroes of faith.

(4) We may remind ourselves of three things that make this period especially significant in religious education: its plasticity to *habit,* its quick and retentive *memory,* and the fact that life's *decision time* comes at its close.

4. In adolescence religion becomes personal. In later as well as in early childhood, interest in religion is objective. The child learns *about* God, His works and His life with men. But now religion comes home to the will. It presents itself as a *way of life,* to be accepted or rejected. God claims the soul that is His.

Many studies have been made of adolescent religion. They show, as we should expect, that the first definite awakening of personal interest in religion comes at the beginning of the period. At twelve or thirteen most children who have been brought up under religious influences, desire to join the church. Coe reports: "Among 512 officers of Young Men's Christian Associations the average age of the first deep religious impression appears to have been 13.7 years. Among 99 men who were studied with reference to all their periods of special religious interest, as many awakenings of the religious sense occurred at twelve and thirteen as at sixteen and seventeen. A recent study shows that in a group of 'growth cases,' reaching into the hundreds, the most distinctive period of spontaneous interest falls at the age of twelve."

There is a second period of religious awakening at sixteen and seventeen. Forty-one of the 99 men studied by Coe experienced an increase of religious interest at this age—the same number as at the earlier period. At twenty again, there seems to be a third such awakening.

Seventy-six per cent of the religious awakenings reported by these men came in the ages from twelve to twenty, and 50 per cent in the years named as times of special interest —twelve and thirteen, sixteen and seventeen, and twenty. Other studies have tended to confirm the conclusions drawn from these figures.

When we inquire into the *age of conversion,* the question is different. We are asking now at what age the decision is most apt to be made. As might be expected, Coe found that conversions were most frequent in the three periods of special religious awakening; but the proportion is not the same. There were more at sixteen and seventeen than in the earlier period, and many less in the last period than in either of the other two. Collating a number of studies, he found that the average age of conversion for 1784 men was 16.4 years. Hall adds data from several sources which show that, of a total of 4054 men, 1329 were converted at sixteen, seventeen and eighteen, and 3053 at ages from twelve to twenty, with only 705 at twenty-one and over. Haslett summarizes a total of 6641 conversions of both sexes, of which 5054 were at ages from twelve to twenty. Fifteen hundred and twenty-seven were at sixteen and seventeen, and only 1039 from twenty-one to thirty-four.

(1) *Decision at twelve or thirteen is usually the natural result of a normal religious nurture and of social suggestion.* The problem is to care for the spiritual activity and further growth in grace of those who make their personal decision at this time.

(2) *Conversions at sixteen and seventeen are more apt to be of the emotional type.* There is a conflict of impulses and feelings, with a final triumph of those that lead to God.

(3) *Conversions at nineteen or twenty are apt to be of a more intellectual and practical type.* It is because new insight has come or some doubt has been resolved; or

because the youth reaches the practical conviction that he needs religion as part of life's equipment.

5. We have now reached the close of our study of The Pupil. We may summarize its results in a brief statement of the aims of our work in each of the several departments of the Sunday school.

The fundamental aim of every Sunday school class is the same—the moral and spiritual development of the pupil. We seek to bring those we teach to a knowledge of God as revealed in Jesus Christ, and to loyal, whole-hearted service in His kingdom. But this general aim can be realized only in so far as we meet the particular interests and needs of the pupil at each stage of his development. Each department of the Sunday school, therefore, will have *its specific aim.*

(1) The *Beginners* are getting their first acquaintance with God as the loving Father. The child's life in the home and the eager reaching out of his senses toward nature about him form the apperceptive basis upon which we must build.

(2) The meaning which the *Primary* pupil gets out of the stories we tell him is determined by the new ideas he is gaining in public school and by the distinction he is coming to make between the world of fact and that of the imagination. We must seek to coördinate our teaching with that of the school, and so to present the simple truths about God, His works in nature and His dealings with men, that the child may feel them to have a place in the world of fact.

(3) The *Junior* apperceives the truth in light of his social instincts and his hero-worship. Our teaching must center about the moral life, as commanded in God's law, and revealed in the person of Jesus and in the heroes of the faith. We seek to present the ideal of moral heroism,

to deepen the sense of responsibility for the right, and to give a vision of the glory of service.

(4) The work of the Sunday school centers about the *Intermediate* department. It is the decision time. We shall bend all our energies first to secure a consecration of heart and will to God through Christ, then to help the pupil carry out his decision in actual living and doing.

(5) Our aim in the *Senior* department is (*a*) to meet the doubts and intellectual difficulties which are often characteristic of later adolescence; (*b*) to help the pupil clear up his moral and religious conceptions and formulate his beliefs; (*c*) to train for definite and specific service. We shall seek earnestly for the conversion of those who have not yet dedicated themselves to God.

(6) The courses of the *Adult* department should be wholly elective and largely of a practical character. No one ought ever to graduate from the Sunday school. We all need it for sake of the spiritual nourishment of stated Bible study, and for maintenance of the intellectual vigor of our faith. More than this, the Adult department has wonderful possibilities as a school of practical religion.

FOR OBSERVATION

1. Show how religion develops with personality; or how one's religion reflects his total personality.
2. Show how the child's religion reflects his life in the home.
3. Cases of children's naïve reasoning concerning religious things.
4. Children's spontaneous prayers.
5. Remember your own religious ideas as a child.
6. Cases of awakened interest in religion in later childhood.
7. Remember your own periods of religious awakening, their times and occasions.
8. Make a list of conversions that you can learn about, and the ages at which they took place. See whether or not they bear out the statements of the text, both as to times and as to character.

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TOPICS FOR INVESTIGATION

1. The home as the basis for the child's religion.
2. How to meet a child's naïve reasoning concerning God and religion.
3. How to use the motive of hero-worship in religious education.
4. Teaching so as to guard against and prepare to meet future doubt.
5. Children's interest in the Bible.
6. Is it possible so to be brought up as never to know one's self to be anything other than a child of God? (See Bushnell.)
7. Evangelism through education.
8. The curriculum of the Sunday school in view of the pupil's interest and the teacher's aim in each department.

PART II

THE TEACHER

LUTHER A. WEIGLE

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PART TWO

THE TEACHER

LESSON I

The Teacher's Work and Preparation

We are now to devote ten lessons to a study of the work of The Teacher. We shall deal, not with the particular devices of method which have been found effective in each department of the Sunday school, but with those general principles that underlie all teaching. We shall thus lay a foundation for the courses in special methods which are to come later.

1. The Sunday school is a school. Its work is educational. It is a place of instruction. We are put here to *teach;* the pupils to *learn.* Our sessions center about the lesson.

There will be worship, of course; but this is not the children's church. There will be giving; but we are not organized to raise and bestow money. There will be social fellowship; but the Sunday school is not a club. These things have place in our work just because they too are educational. As training, they supplement instruction, and are essential factors in the spiritual development of those we teach. But they are means to an end; and they are subordinate to the chief means which the Sunday school employs—*definite instruction in the Bible.*

"Such a conception of the work of the Sunday school

recognizes the peculiar relation of our religion to the Bible, and the necessity that underneath worship and devotion, ethical instruction and the persuasion of the will, missions and philanthropy, there shall be a firm foundation of knowledge of that pre-eminent revelation of God which is the source and support of Christianity. It recognizes the need of one service, which, having the same ultimate aim as that which is sought in all the activities of the church, shall seek that end specifically and mainly by instruction in the Bible."*

2. THE BIBLE IS THE CHIEF TEXT-BOOK OF THE SUNDAY SCHOOL. It is God's Word—the record of His life with men and His revelation of Himself to them. It shows us Jesus, "the Way, the Truth and the Life." There is no other such book.

Two misconceptions of the Bible's pre-eminence are possible, however, which we must be careful to avoid:

(1) *The Bible is not the sole text-book of the Sunday school.* You need helps for its interpretation—the best that scholarship can afford. There is no class more barren than one that accepts too literally the well-meant but misleading statement that "the Bible is its own best commentary." You must supplement its teachings, again, with lessons drawn from *human life,* and, especially in the lower grades, from God's other book of *nature.* There should be definite lessons and courses in *applied Christianity*—in missions and in social betterment. Instruction in the *history and doctrines of the Church,* moreover, should be a part of the organized work of the Sunday school, not something extraneous to it.

(2) *The fact that the Bible is God's Word does not relieve us from using our minds to understand it.* It is no

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* Burton and Mathews, "Principles and Ideals for the Sunday School," p. 6.

magic book, with a message that miraculously imprints itself upon idle souls. It is true that spiritual truth must be spiritually discerned. Yet the Bible is to be understood as is any other book—by earnest and patient study in light of historical conditions and literary form. And we shall teach the Bible rightly just in so far as we follow those principles which the nature of the mind itself sets for the teaching of any subject.

3. FOUR FUNDAMENTAL PRINCIPLES underlie all teaching. They are implied in what we have learned in the study of The Pupil, concerning the development of personality. We need only bring them together here, and give them definite statement.

(1) *The principle of* SELF-ACTIVITY. Not what you tell a pupil, but what he thinks as the result of your words; not what you do for him, but what he does for himself; not the impression, but his reaction upon it—determine his development. You cannot put ideas into his head; your words are but symbols of the ideas that are within your own. He must interpret the symbols and from them construct his own ideas. *Teaching succeeds only in so far as it enlists the activity of the pupil.* He must think for himself. It is your business to wake him to thought, to engage his interest, to get him to want ideas, and to set before him the material out of which he can make them.

(2) *The principle of* APPERCEPTION. The pupil never makes an idea wholly of new material. He understands the new only by relating it to the old. The body of any new idea, therefore, is old; it is made of material that has come from his own experience, reshaped and altered only enough to take in the new item. The pupil's instincts, his habits, his old ideas, determine the very meaning for him of any new impression. If you do not know what they are, you cannot be sure that he is getting the meaning you intend.

The teacher must present the truth in terms drawn from the pupil's own knowledge and experience.

(3) *The principle of* ADAPTATION. The pupil is growing and developing. As life goes on, experience widens, powers mature, instincts ripen and petrify into habits, interests come and go. We remember Professor James' striking statement of these facts and his conclusion that "in all pedagogy the great thing is to strike the iron while hot, and to seize the wave of the pupil's interest in each successive subject before its ebb has come." *Teaching must appeal to what is within the pupil; its matter and its method, therefore, must constantly be adapted to his changing powers and interests.*

(4) *The principle of* ORGANIZATION. No bit of teaching, whether that of an hour, a day or a year, should stand alone. It must be coupled up with what went before and what comes after—and it must be coupled up, remember, in the pupil's mind, not simply in our own. Further, the teaching as a whole must head up into something; it must have a goal and work steadily toward it. The one-sidedness of the principle of adaptation is here corrected. We must do more than simply feed the changing interests; we must feed them to some purpose. The goal of education cannot be left to the child's spontaneous instincts, however largely they determine its matter and method at any particular stage. *Teaching aims at an organization of ideas and powers within the pupil; and it must work toward this in an orderly and consistent way.*

4. THE TEACHER'S PREPARATION for each Sunday's lesson involves four items: (1) That he get the meaning of the lesson and master its material; (2) that he choose an aim for the teaching of the lesson; (3) that he lay out a plan for the teaching of the lesson and organize his material according to this plan; (4) that he plan definitely how to

lead his pupils to apply and express this and other lessons in Christian life and service.

5. First of all, THE TEACHER MUST GET THE MEANING OF THE LESSON. No comment or dogma or application is of importance as compared with *what the writer himself actually meant to say.* That is fundamental. It must come first.

Three conditions must be fulfilled if the teacher is really to get the meaning of the lesson:

(1) *He must study it in light of its literary form and its relation to the book from which it is taken.* Despite the unity of revelation that runs through it all, the Bible is not one book, but many. It contains histories and biographies, letters and poems, dramas and lyric idylls, the writings of prophets and the pithy sayings of wise men. We should study, not passages only, but books. The teacher ought always to read the whole book from which the lesson is taken, with a view to its literary form and the intent of the author. Only through this knowledge of the whole can he grasp the full meaning of the part.

(2) *He must study it in light of the historical circumstances under which it was said or written.* Eternal as is the truth of God's revelation in the Bible, it had its times and places. The prophets spake, not to future generations, but to the men of their day. They revealed God's will in a nation's crises. St. Paul wrote to particular churches and to individual men, and because he had something specific to say to them. The teacher needs both knowledge and imagination. He must catch the point of view of the man who wrote the words he studies, and of those for whom they were written. He must understand what they meant *then,* if he is rightly to interpret them *now.*

(3) *He must study it sympathetically.* Without the vision of faith, he will not comprehend it. "Spiritual sym-

pathy is indispensable for the sound interpretation of books written to convey spiritual truth. As the Bible is intended to set forth religious truth, so must it be studied in a religious spirit." *

6. THE TEACHER SHOULD CHOOSE AN AIM FOR THE TEACHING OF THE LESSON. The ultimate aim is always the same—the spiritual development of the pupil. But it is not enough to purpose this in a general way; he should plan *just how to make this particular lesson work toward that end in the life of these particular pupils.*

(1) *He should choose a single aim for each lesson.* Have one purpose, one central thought; and stick to it. Some teachers go at a lesson piecemeal. They have a pupil read a verse; then ask, "Now, what do we learn from that?" There follows a discussion of the spiritual truth supposed to be contained in that verse, and its application to life; then the next verse is taken up in the same way, and so on to the end. This is not teaching a lesson; it is rather a mulling over of as many lessons as there are verses in the assignment for the day. The unity of the passage is lost. It is treated as a mere collection of separate texts.

Such a procedure is wrong; first, because *it embodies a false conception of the Bible.* The Bible is not such a collection of texts. Its books are coherent. Its histories have connection; its letters are sensible; its prophecies sane and sober. If the teacher, in fact, has fulfilled the conditions set down above, and has gotten the actual meaning of the lesson, he will not think of teaching in this scattered way. The passage will have a point for him, and he will direct his teaching toward making that point clear to his pupils.

Such a procedure is wrong, again, because *it is not good*

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* Burton and Mathews, "Principles and Ideals for the Sunday School," p. 24.

teaching. It lacks unity and force. The pupil carries away nothing just because too much has been given. He does not get the point because confused by too many points. Do not use every thought that the lesson suggests. Pick out only what you need to develop the main theme. Not "Is this thought good?" but "Will it help my pupils to grasp the point of the day's lesson?" must be the criterion.

(2) *Not every lesson need aim directly at the formulation of some moral or spiritual truth.* The fact that every lesson *can* yield such a conclusion does not prove that it *ought.* Nor does the fact that our general aim is spiritual imply that each single passage should be studied with reference to its separate spiritual message.

Such a procedure may, in fact, hinder the fullest realization of our ultimate aim. It is yet a piecemeal method of studying the Bible, less objectionable than the verse-by-verse method only because the pieces are not quite so tiny. It conveys no idea of the continuity of events or of the onward movement of the Spirit in the minds of men. And it begets within the pupil a habit of mind which will keep him from looking beyond the single lesson for the truth. He will not organize rightly what he learns. He will not grasp the great things of God's teaching. He will study the Bible in cross-section, and miss the perspective of a third dimension.

Some lessons are but links in a chain, items in the development of a truth so great that many lessons are needed to bring it out. Our immediate aim in such a lesson is intellectual rather than moral or spiritual. We seek, not to jump at applications, but to prepare for other lessons and to organize the data from which the spiritual conclusion will ultimately be drawn. The teacher ought squarely to face the issue: "Is this lesson one for conclusion and application, or for preparation and organization? Is it

complete in itself, or a part with other lessons of a larger whole? Shall I finish it off at the end of the period and start again next Sunday; or shall I make it point on to the coming lesson and remain incomplete without it?"

(3) *He should aim to present, as simply and directly as possible, the meaning of the Bible passage itself.* This is implied in all that we have said. It is the sum and substance of the whole matter. Having himself gotten the actual meaning of the Bible writer, it is the teacher's business to make the pupil see that meaning. His work is expository. He is there to find and to make clear the truth.

(4) *He should seek that "point of contact" which will best bring this truth home to the minds and hearts of his particular pupils.* He must present it in terms that they can understand; he must apply it to their interests and aspirations; he must make it find place in the body of their ideas and fulfill its function in the organization of their powers and the development of their personalities. This means that the teacher must know his pupils quite as well as he does the material of the lesson. His aim should bring the two together.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

Each member of the training class should seek to apply the principles of each of these lessons on "The Teacher" to some concrete situation. Get in mind a particular class—either the one you are now teaching, or the one to which you belong as a member, or one which you have taught or to which you have belonged. Then, *in writing,* answer the question of the week, *as it bears upon that particular class.* Your answer should be anywhere from three hundred to five hundred words in length. Be sure to state in it the age and sex of the class.

The leader of the training class should require these papers to be handed in week after week; and he should read and grade them carefully, and make them the basis of further discussion if he finds it practicable to do so. With this in view he may find it wise to have them mailed to him a couple of days before the meeting of the class each week.

In connection with this first lesson the topic of the paper is: *The formulation of a lesson aim.* Choose some one of the sections of Biblical material in the following list; study it till you *get its meaning,* and set down in writing what you conceive that meaning to be. Then, in writing, describe your class, in terms of age, sex, the ideas that they already possess, and the problems that they are facing. Decide then whether or not this is a good lesson to teach to that particular class. If you decide that it is, formulate in writing *your aim* in teaching this particular lesson to that class. If you decide that it is not, give in writing your reasons for that decision.

Note that the following is not a list of lesson subjects. It only indicates in a general way the sections of material from which you are asked to choose. The lesson subject you should formulate for yourself.

Abraham offering Isaac; Joseph and his brethren; The baby Moses; The golden calf; Nathan and David; Josiah's reform; Isaiah 53; The work of Nehemiah; Daniel in the den of lions; The book of Ruth; The book of Job; The book of Jonah; The birth of Jesus; The temptation of Jesus; The prodigal son; The good shepherd; The great supper; The laborers in the vineyard; Pentecost; Peter and Cornelius; Paul at Athens; Romans 8; 1 Corinthians 13; Hebrews 11.

LESSON II

Methods of Teaching

1. The teacher should lay out a plan for the teaching of the lesson. He dare not rely upon the inspiration of the moment. For sake of economy of time and definiteness of presentation, as well as to insure the interest and co-operation of the class, he should organize his material beforehand and plan the steps to be taken in the development of the theme.

The details of this plan will depend, of course, upon his general method of conducting the class. The teacher of beginners or primary pupils will use the story method. Of this we shall think later. In the junior and higher departments the teacher may use the recitation method, the discussion method, or a combination of the two. In some adult classes the lecture method has been found profitable. In this lesson we shall consider each of these methods, with its advantages and difficulties.

2. The recitation method involves three steps: (1) assignment of the lesson; (2) the pupil's study; (3) the recitation itself. It enlists the co-operation of teacher and pupil. Each must do his part. The pupil must study and recite; the teacher must assign the lesson and conduct the recitation.

Some of us may have had the fortune to be in a class where the teacher asked only the questions printed in the lesson leaf. They went something like this: Where did Peter and John go at the ninth hour? (v. 1). What time was this? (see Notes). Why did they go? Whom did they see there? (v. 2). How long had he been lame? What did

he ask of them? (v. 3). What did Peter say? (v. 4). What did the lame man expect? (v. 5). What did Peter then say? (v. 6). What then? (v. 7). What did the lame man do? (v. 8). The teacher put these questions to the members of the class in turn; and each answered by reading the passage indicated.

That was not a recitation at all. It was simply nibbling at a few pre-digested Bible verses. Neither the teacher nor the pupils *did* anything except look at the page and open their mouths. There was no *thinking* going on. There had been no *study* on the part of the pupils; and there was no evidence of it on the part of the teacher.

Our example is purposely somewhat extreme. No lesson leaf would ask quite such feeble questions, or indicate so precisely the answer to every one. No teacher of any common sense would do nothing more than read off for answers such a list. *But most pupils will, if they get a chance, do exactly what those pupils did.* So long as their lesson leaves are open at all, they will "look up" the answer to any question addressed to them, and read it, either from the verses of the lesson or from the editor's notes. Now and then a pupil is to be found who will put on an air of knowledge by paraphrasing the answer he finds in the book; but most of them are not ashamed frankly to read it.

Now it may be quite legitimate for pupils to do this; but *it is not reciting.* The recitation method holds the pupil responsible for some definite piece of work, which he is to do outside of the recitation period, and upon which he is to report in class. It demands that he study.

It exacts yet more of you—the teacher. It makes you study two lessons for every Sunday—that upon which the class recites and that which you assign for the coming week. It makes you divide the teaching period into two parts—one devoted to the recitation and one to the assign-

ment of the next lesson. It confronts you, moreover, with two practical difficulties:

(1) *How shall you get the pupil to study?* That is a hard problem, and one upon which any teacher of experience speaks with becoming humility. (*a*) *You should show him how to study.* Public school teachers are just finding out that it pays to take stated periods to study with their children and to teach them how to go at their lessons. (*b*) *Your assignment of the lesson for the coming Sunday should be such as to arouse his interest and give him a motive for study.* It should make him feel that the lesson contains something that he wants to know. (*c*) *You should at times assign a definite task to each pupil, for which you will hold him responsible.* It is not enough to say that you expect each to study the lesson, or even to answer the questions of the text-book, or to do whatever writing or picture-pasting or map-drawing it requires. There should now and then be some special bit of work for each, the results of which he is to bring back to class next Sunday. (*d*) *Above all, never assign anything that you will not call for at the next period; never fail to call for and use everything assigned.* This is a rule that will often be hard to live up to; but you must hold to it as rigidly as you can. It is the one that clinches all the rest. Laxity here takes vitality out of the pupil's work, and soon begets carelessness and indifference.

(2) *How shall you retain the attention and interest of the pupil throughout the recitation?* It is quite possible that your very success in getting the pupil to study may be your undoing in the recitation period. If you do nothing more than hear a recitation, testing knowledge and receiving reports on tasks assigned, the period will be very monotonous and dry to the pupil—and more so the more thoroughly he has studied the lesson. He may feel that

he is getting nothing out of the recitation period itself.

Testing, therefore, is only the beginning of your work in the recitation. *You must be able to use the pupil's answers and reports in a further development of the lesson.* You must be able to explain, illustrate, amplify, and finally sum up the results of their work and your own. *The ideal recitation is in fact co-operative.* All have studied a common assignment which becomes the basis of discussion. To that discussion each pupil brings his special contribution. The teacher, too, makes his contribution to the common store, and with tact and ingenuity weaves together what all have brought into a unified development of the truth. At the end the pupils *know* the truth, for they have themselves seen it grow in the discussion of the hour; and they feel that it is *their own,* for each has had his share in its development. The recitation has been *social;* the pupils feel the glow of helpfulness, and go home with an added zest to prepare to do their part on the coming Sunday.

3. The discussion method develops the lesson within the class period. By skillful questions, the teacher sets the pupil to thinking and gets him to express his thought, then uses it as a basis for further question and discussion. The truth of the lesson is thus gradually educed. The teacher draws the pupil out. The work of the hour is constructive, and, in the primary sense of the word, educative.

The great virtue of the method is its live and co-operative character. There is nothing mechanical or rigid about it. Things keep moving. It demands the activity both of teacher and pupil. The class goes away with no ready-made information loosely lodged in their heads, but with ideas of their own making.

But this method, too, has its difficulties and dangers:

(1) *It is a mistake to attempt to educe particular facts*

by discussion. You must tell them to the pupil, or he must find them out somewhere.

Socrates' method of questioning and discussion has long been pointed to as an ideal. It is true that he was a master at stirring his hearers to think for themselves. We can learn much from him and his questions. But there is a great difference of presupposition between Socrates' method and our own. He believed that all truth dwelt within the soul of the pupil himself. He held that knowledge is in reality *recollection.* He thought that the human soul had lived before coming to this earth, just as it will live hereafter; and that the truths known in that former existence had left their print upon it. Truth lies, therefore, implicit within one; to know is but to become clearly conscious of one's own latent memories. The duty of the teacher is to help bring them to the light.

We do not believe in this doctrine. Facts, we now know, come to us from without. Men might have peered forever into their own souls and might have discussed with one another until doomsday, without ever learning the simple fact that salt is made of sodium and chlorine. Someone had to observe that. You can never by questioning get out of a pupil the fact that Peter was a fisherman, or that Paul was born at Tarsus, unless that fact has first been put into him.

You waste time, then, in attempting to pull facts out of the class that they do not know, or to create them by discussion. *The province of the method is the organization of facts.* You are to make the pupil think about the facts of the lesson, relate them to one another, draw inferences from them and arrive at new truths. But the facts themselves he must find out, either in his previous study, or by looking them up as you ask for them, or by having others tell him. Any other method than previous study, moreover,

is poor economy. Every pupil should come with the main facts of the lesson already fixed in his mind. You will rapidly question the class upon them; and then you have a common basis upon which discussion may proceed. You are ready to go on, to inquire into matters that have escaped notice, to round out the pupil's knowledge and to develop the truth of the lesson.

(2) *There is danger that the pupils will not study.* The discussion method *can* get along without previous preparation on their part. Each can look up his facts in the text-book as the lesson proceeds, or catch them from the answers of someone else. But the result is that the pupils make no real contribution to the discussion, and lack the basis of knowledge which they need to comprehend its more vital truths. The discussion is bound to degenerate.

(3) *There is danger of wandering from the point*— this even if the pupils do study. Answers that are not quite right will throw you off the track; questions will be raised about remote and minor issues; or some suggestive remark will entice you to spend too much time in its development. It is hard to keep perspective. Everything seems important at the time. In teaching a class, as in writing a book, the biggest problem is to know what to keep out. You must have a plan well thought out before. You will have to adapt it, of course, to the exigencies of the discussion. You may even have to leave it. But it will at least give you a sense of direction and proportion.

4. The best method is, therefore, a combination of recitation and discussion. We may call it THE CO-OPERATIVE METHOD, for it alone deserves the name. No recitation is genuinely social unless the results of previous study are used in live discussion. No discussion is really co-operative unless the pupil is prepared to do his part; and this is best insured by definite assignment.

The essential characteristics of this method are implied in what we have said concerning recitation and discussion. We may sum them up briefly:

(1) *The teacher keeps a week ahead of the class.* He studies not only the lesson for the coming Sunday, but the lesson which he is then to assign for the next. He blocks out carefully the course which its discussion is to take, and from time to time finds definite pieces of work for individual pupils.

(2) *After the main teaching period, he devotes about five minutes to the assignment for the next Sunday.* It is a task that demands his best efforts. The way that he uses these minutes determines the way in which the pupils will study throughout the week. The teaching of the lesson begins right here. This is the introduction. It must tell enough of what is coming to make the pupil want to know more, and to set him to work intelligently. Simply to say, "Next Sunday we will study about so-and-so," is no assignment at all.

(3) On the next Sunday *he develops the lesson by a discussion, in the course of which each pupil gets called upon, in one way or another, for the results of his work.* The union of recitation and discussion is organic, not mechanical. The pupils' reports are made a vital part of the development of the lesson.

(4) *The method may be adapted to the development of the pupils by changing the character of the assignments.* In the lower grades only bits of memory work may be assigned for home study; then definite questions whose answers are to be written out, and manual work to be done. In higher grades, questions will be assigned for oral, rather than written answer; then topics may gradually be substituted for questions. The topical method of assignment finally may be adapted to the maturity of any class, by

broadening the topics and making them demand more research.

5. In THE LECTURE METHOD the teacher does all the talking. Its virtues are (1) its definite and systematic presentation of the lesson; (2) its economy of time; (3) its attractiveness to many busy men and women who do not have the time or, more often, the inclination to study a lesson for themselves. Its weakness is, of course, the fact that the teacher does all the work and there is little or no study by the pupil. It is an excellent method with advanced classes, *if you cannot get them to work in a better way*. It demands the very best of teachers, and one who is a direct and resourceful public speaker. Such a teacher may attract large numbers of men and women to the Sunday school who would not enter any other class.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

Decide on your method for teaching the lesson which you chose for last week's paper. Give the reasons why you decide upon this method, in view of the character of the material on the one hand and the characteristics of the class on the other. If your method involves home study, state plainly just what you will expect your pupils to do; if it involves individual assignments, state what they are.

LESSON III

The Plan of the Lesson

1. Five formal steps are involved in every well-taught lesson; so held Herbart, to whom modern pedagogy owes so much. These steps are:

(1) *Preparation.* The lesson begins by getting the pupil ready for the truth which he is to learn. The teacher calls up in his mind whatever he may already know about it or related matters, that he may feel a need of further knowledge, and that those ideas may be uppermost which will enable him rightly to comprehend and assimilate it.

(2) *Presentation.* Then comes the presentation of the lesson material. The teacher imparts the particular facts from which the new truth is to be learned.

(3) *Association.* This is the working over of the lesson material. The facts presented are compared with one another, and points of likeness and difference are made clear. The teacher inquires into their relations, and the pupil is made to see the common factor that runs through them all, or the links of time and place, cause and effect, reason and consequence, that bind them into a coherent whole.

(4) *Generalization.* The new truth embodied in the facts is formulated in a definite and compact statement. The conclusion is drawn.

(5) *Application.* Finally, the truth is used. The pupil is set to apply the principle or definition or rule which he formulated in the fourth step to new situations.

We have come to see that these steps are not as essential to every lesson as Herbart thought. They are the natural

steps of an inductive lesson—one wherein the pupil is led to infer a general truth from a number of particular instances—and not all lessons are inductive. Yet the spirit of this lesson plan may well possess us. It is in a sense true that we must, in connection with each lesson, prepare the pupil's mind for the truth, present it clearly, think out its parts and relations, formulate it and apply it. And in the teacher's own thinking and planning every lesson should have at least three parts: *preparation, presentation* and *conclusion.*

2. Preparation. A great deal depends upon the way that you begin a lesson. And it is no easy task to begin rightly. There must be more than an introduction; there must be a real preparation for what is to follow. The aim of this first part is threefold: (1) to bring up within the pupil's mind such experiences and ideas of his own as may best help him to understand the truth to be taught; (2) to arouse his interest and give him a motive to seek further knowledge; (3) to set a definite subject for the work of the day.

(1) *You must begin with the pupil's own ideas.* This follows from the principle of apperception. The pupil *will* understand the lesson in terms drawn from his own experience. You cannot help that. It is the only way that he *can* understand at all. It is your business, then, to call up within his mind such items of his previous knowledge as may enable him rightly to comprehend it.

It does not matter where these ideas may have come from, provided they are his own and are really to the point. You may revive his memories of former lessons, or call up things he has read, or remind him of concrete experiences that he has had. In any case the one great question is—Is this idea one that will really help him to understand the lesson as he ought to understand it?

(2) *You should arouse the pupil's interest.* You must make him *want* to know the truth you are going to teach. The preparation "should *show the need* of the new material *from the pupil's standpoint.*" *

In other words, you must make your pupil feel that there is something that he does not know or understand as fully as he ought; and you must make him want that something. By tactful remark or pointed question you will reveal to him the incompleteness of his present ideas. You will awaken within him a sense of need. You will make him conscious of a gap in his knowledge, and get him to feel that it is worth filling up.

This is what Du Bois has so finely called "finding the point of contact." The preparation must succeed in bringing together *the pupil's interest* on the one hand and *the point of the lesson* on the other. It fails if it deals with either alone. There are introductions which work up logically enough to the truth of the lesson, but do not direct toward it the pupil's active interest; just as there are others which awaken interest, but in something else than the lesson point. If the pupils are interested enough in what they have been learning and the lessons have historical or logical continuity, the ideal preparation may be a brief review. But more often you must set out from some concrete experience. And there are times, be it admitted, when all rules fail, and you will be driven to use any avenue of approach that will get the attention and interest of the class.

(3) *You should set a definite subject for the lesson.* It should be brief and attractive, and, if possible, worth remembering. But, above all, it should fit your pupils. The subject which you announce is your answer to their awakened interest and desire. Having made them conscious of a

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* Bagley: "The Educative Process," p. 291.

want, you now promise them its satisfaction. Having raised a question or shaped a problem, you definitely state the business of the hour to be the settling of that question, the solution of the problem.

The method of the preparation, with reference to its first two aims, should be that of questions and answers. It must enlist *the pupil's* activity, bring out *his* ideas and arouse *his* interest. Sometimes a good story may come in well; but it should not be used alone or with mere comment by the teacher. The subject should be stated, of course, by the teacher.

The whole part should be brief and to the point. Many teachers take entirely too long. They dull the edge of the pupil's interest before they reach the presentation. It is always easy to wander from the point when questions are asked; and especially easy when the pupils do not know what the questions are leading up to, as is the case here.

If your general method of conducting the class involves home study on the part of the pupils, or the giving of assignments of any sort, the step of preparation should be in large part gone through with at the time of making the lesson assignment—on the Sunday preceding its discussion. It must supply the motive for study.

3. Presentation. The presentation of new material and the discussion of the relations involved, constitutes the body of the lesson. In general, it should occupy at least two-thirds of the time. Many aspects of presentation are treated in greater or less detail in other chapters. We here note simply:

(1) The presentation varies, of course, with *the general methods of conducting the class* discussed in the last chapter. In case of any method involving home study by the pupils, a part of the presentation comes from the text-book and from their use of the Bible. Each pupil may have his share,

then, in the class presentation.

(2) *Present the essential facts first.* Go over the whole lesson quickly, touching on the big things. Get the facts clearly and in perspective. It is to this that the term "presentation" is limited in Herbart's scheme of five steps.

(3) You are then ready for the *discussion*—working over the facts, inquiring into their relations and implications, clearing up obscure points, hearing reports from pupils, organizing their results, and all the time working steadily toward a fuller comprehension of the main point. This is "association" in Herbart's scheme.

(4) You will use whatever *illustrative material* you need to hold the pupil's interest and to help him understand—object-teaching, manual work, correlation with previous lessons or with the work of the public schools, stories, pictures, blackboard, stereoscope, and the like. We shall discuss these in succeeding chapters.

4. Conclusion. *Intellectually*, the conclusion is the final step in the organization of the lesson material; *practically*, it brings home an obligation.

(1) *The discussion should end with a definite summing up of results.* The pupil should be led to look back over the lesson and to formulate its essential point in a compact statement. It should be an answer to the question with which you began your own study: "Just what did the writer himself mean to say?" If your teaching has succeeded, the pupil's conclusion will be his statement, in his own way, of the same thought that you chose as the aim of the lesson.

(2) *When the lesson is one of a series, the conclusion should formulate its bearing upon what went before and what is to come.* The point of the lesson may be in itself comparatively unimportant, yet essential to the development of a greater truth. It may be that the only good of a

certain lesson is to supply a link of historical connection; yet if it really succeeds in helping to make that history clear and coherent, its service is as real as that of one which deals directly with some great spiritual insight.

(3) These two elements of the conclusion are *intellectual;* they deal with the organization of *ideas.* But our aim is *practical* as well. The appeal of God's truth is to *conscience* and *will.*

Sometimes the practical conclusion should be definitely and explicitly stated; sometimes not. To know when is one of the teacher's most serious problems. There is need here of tact and good sense as well as of consecration. We shall take up this problem in a later chapter. The practical aim of our work dare never be forgotten; it is a question simply of method.

(4) *The pupil should make the conclusion for himself.* It should be his own. It so means more, both to you and to him, than if you present a conclusion for his acceptance. Of course, you will often have to correct a wrong impression and help to reconstruct a poor statement; but the right of summing up results belongs to the pupil. Indeed, he only can sum up the real results, for they are within him.

5. Finally, we must remember that no plan is sacred. OUR PLANS MUST BE ADAPTABLE. *They must fit the material.* You will not teach history in the same way as poetry or even as biography; neither will you present the soul-stirring sermons of the prophets as you would the worldly wisdom of a collection of proverbs. You cannot apply the same plan to letters such as those of Paul and to a dramatic dialogue like the book of Job. *They must fit the pupil.* What may be an excellent form for a Junior lesson would fall flat with Senior pupils. *They must be fitted to the exigencies of the occasion.* The discussion will take many an unexpected turn. Some of these will reveal real needs.

No class can have life that is held too rigidly to a prearranged scheme.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

Write out in detail your plan for teaching the lesson which you chose for your first paper, and for which you decided upon a method in your last paper. Let your written plan include at least the following:

(1) Questions which you will use in the step of preparation.

(2) What is the need or problem to which you will seek to awaken the pupil's mind?

(3) What subject will you set for this lesson?

(4) What essential facts will you present or bring out in the recitation?

(5) What points will you seek to develop in discussion?

(6) What conclusion will you aim at?

LESSON IV

Enlisting the Pupil's Activity

The true class, we have seen, is co-operative. The teacher will not do all the work. He should enlist the activity of the pupil.

1. Three principles of activity are of great importance to the teacher:

(1) *There is no learning without mental activity on the part of the pupil.* This is the principle of self-activity, already familiar. You cannot think for your pupil. He must make his own ideas. The point we need here to emphasize is that learning requires *mental* activity. The pupil must *think,* not simply do. A class may be very active, yet learn little. They may answer every question—looking it up in their lesson leaves—and at the end know nothing. They may make beautiful maps and portfolios, even write out careful and correct answers in the blank spaces after the questions in their text-books; yet do it all so unthinkingly that they fail to lay hold of the truth. You must arouse the *mind,* not simply mouth and hands.

(2) *To insure definite mental activity, the pupil must in some way express its results.* This is one meaning of the oft-quoted pedagogical maxim, "No impression without expression." To make sure that the pupil *gets* the truth, you should have him *express it.* "We learn by doing." We never really know a thing until we give it to someone else in language or in action.

The pupil's expression of what he has learned is thus much more than a mere test. It is not simply for sake of letting you know what he has gotten and what he has failed

to get. *The expression is itself a means of impression.* It helps him to learn. It moves his mind to act. It gives him a motive to think. It impels him to clear up his ideas and to make thoughts definite which might otherwise remain vague and formless. It is a revelation to himself of what he really does know.

(3) *There is no expression without a social motive.* It is to other persons that we tell things, and for others or for recognition by them that we do what we do. Without them we should have no motive to express what is within us. We do not speak just for sake of speaking, or write merely for the pleasure of feeling a thought form itself at our finger-tips; we speak *to somebody,* and write *for some reason.* So with a pupil. Bid him simply to tell what he knows, and you will dry up the springs of thought and speech within him. He has no vital motive. But arrange a social situation such that he may tell it *to somebody* and *for some reason,* and he will express himself in a natural and spontaneous way. Public school teachers have found that the girl whose compositions are formal and stilted may yet write a simple and natural letter to a girl in another town; that the boy who cannot write an essay worth looking at may hand in an excellent article for the school paper, that a pupil who seems tongue-tied when called on to recite, may be able to tell to another pupil the very thing he could not in class find words for. It is your business, as teacher, not merely to demand expression from your pupil, but *to furnish motives and material, to provide social situations such as naturally call it forth.*

2. IN THE BEGINNERS' DEPARTMENT WE MUST PROVIDE FOR AND USE THE CHILD'S PHYSICAL ACTIVITY AND PLAY. The department should have a separate room, if possible; if not, it should be screened off from the rest of the school. It should have little chairs that can be arranged in a circle

about the teacher. The program of the hour should be informal, the instruction periods short. Better have two short periods than one longer one, and a time between for rest, change of position and physical activity.

The use of physical activity and play in the Sunday school can be objected to only by those who do not understand children. It does not mean that the department is to be in constant turmoil, each pupil doing what he pleases and moving about where he will, while the teacher distractedly tries to keep all busy. It does not mean that the atmosphere of reverence and worship is lost. It means rather that the teacher recognizes that there is sure to be physical activity, for children are so made; and plans to use and direct it and so confine it within proper bounds, instead of trying to repress it and only succeeding in spreading it over the whole hour in form of mischievous interruption.

Marches, drills and motion songs and plays have both a recreative and an educational value for children of this age. They may be used to illustrate and impress the truth of the lesson, as well as to engage active hands and feet and little bodies full of play. And it is often wise to use them just for rest and recreation. After five minutes of such bodily activity, with fresh air, the children are ready in perfect quiet to give eager attention to the lesson story. Care must be taken, of course, not to lose the quiet spirit of the hour. Jig-time music and violent exercises are out of place. There is no need, moreover, of a physical material for play, such as the kindergarten gifts.

The little child's play, we have seen, is imaginative and dramatic. *You need nothing more than simple little plays that enlist at once the body and the imagination.* Let the children represent trees or birds or flowers, snow or rain, and go through appropriate motions to the accompaniment of piano or song. A little child's play instinct is easily met.

It demands nothing elaborate or boisterous. The one requirement is that you satisfy the imagination. You must enter with him into the land of make-believe.

3. IN THE PRIMARY DEPARTMENT, THE ACTIVITY OF THE PUPIL CENTERS ABOUT HIS REPRODUCTION OF THE STORY. Of this we shall think in the chapter on "Story-Telling and Story-Reproduction."

4. WE SHALL ENLIST THE ACTIVITY OF JUNIOR PUPILS BY HANDWORK. The term "handwork" has been applied rather loosely in discussions of Sunday school methods. We shall understand by it *the construction by the pupil of some object or record which shall express the results of his study in a more or less permanent way.* There are as many sorts of handwork as there are possible things for a pupil to make in connection with the Sunday school lessons. We may sum up the more important occupations in five great classes:

(1) *Picture work.* Drawing pictures illustrative of the lessons, or coloring pictures with water-color or crayon; collecting pictures from various sources, especially those of the great masters, as reproduced in the many excellent series now so cheaply available; cutting pictures out and pasting them in a portfolio or note-book, either as a simple collection or as illustrations for a written text.

(2) *Map work.* Coloring outline maps; locating places; tracing journeys; drawing maps; modeling relief maps in sand, clay or pulp; drawing plans of cities and diagrams of buildings; constructing a series of maps to show historical and political changes, and the like. There is room here for a great variety of work, and it can be made of absorbing interest.

(3) *Written work.* Text-books filled out, portfolios constructed, or note-books written up. They may contain written answers to questions, copies of verses, outlines and

charts; stories and narratives; a life of Jesus or Paul, or a record of their travels; a brief history of the period studied; a harmony of the gospels; collections of Bible poems or speeches, and the like. The book should be illustrated with pictures and maps, drawn by the pupil himself or pasted in; and when finished it should be neatly and permanently bound, to serve as a record of the year's work. Such books, of course, may be of all degrees of elaborateness.

(4) *Object work.* The construction of objects to illustrate the lessons, such as models of the tabernacle or temple, miniature tents, houses, carts, furniture, weapons, etc. The girls will enjoy making clothes such as were worn in Bible times and dressing dolls in them; the boys may make figures of clay or pulp to represent characters and scenes.

(5) *Museum work.* The collection of articles to illustrate the lessons, to be given by the class to the school and made part of a permanent museum, available for use by future classes. They may secure relics of Bible times or articles from the Palestine of to-day—such as coins, garments, weapons, stones, grain, flowers. Of especial usefulness will be such additions as they can make to the school's collection of pictures, lantern slides or views for the stereoscope.

These manual methods are very flexible. You should adapt the work to your own particular situation. You should put to yourself at least three questions:

(*a*) *What sort of handwork shall we try to do, and how much?* Such work, and only so much, as is needed to engage the pupil's interest and co-operation. The handwork is not an end in itself; it is but a means to a higher end. The Sunday school does not exist for sake of manual training; its aim is spiritual. Handwork is of value in just so far as it helps the pupil to get the truth he needs; it becomes

a hindrance if it keeps him from lifting his soul above mere things.

(*b*) *Shall the handwork be done in the class or at home?* Wherever, by actual experience, you find that you can get the best results. It is hard to get pupils to do the work at home with any regularity. They are busy with public school work and there are too many distractions. On the other hand, the lesson period on Sunday is too short for anything more than the discussion of the lesson. If you do the work in class, you must have a longer period, seat the children about a table and work with them, not for them. It is best, but not necessary, to have a separate class-room. There is, of course, a third possibility, which may be combined with either of the other two. The class will be glad now and then to meet on a weekday evening for sewing or modeling, or some other particularly interesting piece of work.

(*c*) *Shall the handwork be done before or after the presentation of the lesson?* It depends upon the maturity of the pupils. Younger children, to whom the lesson must be presented in story-form, will do the work best after the story has been told. Older children will take more interest in doing work that looks forward to a coming class discussion than in work that reviews the discussion of the previous Sunday. They want to find out things for themselves. If we follow the story method, then the first instruction period will be for review and for handwork or reports upon handwork done at home; the second will be given to the new story. If we follow other methods, the first period will be given to discussion of the lesson for the day, using the results of home study and handwork, or actually doing the work; the second, generally shorter, will be devoted to assignment and preparation for the lesson of the coming week.

5. In the junior and higher departments the pupil should work at assigned study. We have already thought of the teacher's problem—how to get the pupil to study. We shall here remind ourselves of three counsels then brought out:

(1) *Now and then assign a specific bit of study to each pupil and hold him responsible for it.* It will generally lead him to study the whole lesson.

(2) *Suit the assignments to the maturity of the class.* Beginning with bits of memory work or handwork, the method should aim to make pupils able to study a given topic intelligently and to report upon it concisely.

(3) *Show your pupils how to study.* Take a class period now and then to study with them, instead of the usual discussion; and teach them how to go at their lessons. Watch your opportunity for a talk with each pupil individually, and work with him some week in the preparation of his topic, to show him how you would do it. *Most of all, begin as early as you can to use the reference library, and develop within your pupils the ability to handle its books for themselves.* Show them how to use Hastings' Bible Dictionary, the concordance, atlas, histories and books of travel and exploration.

Many an adolescent loses interest in the work of the Sunday school because it seems so pinched intellectually. His lesson leaf presents such a meager lot of material, he thinks, and that all digested for him. You can do such a boy no greater service than to bring him into contact with the work of the great Bible scholars. Give him references to *real books* instead of text-books—to Ramsey, Edersheim, Thompson, George Adam Smith, Schürer. He may be repelled because he finds them too hard, but he will at least have acquired a new respect for the text-book that brings him the results of such work. Best of all, he may refuse

to be daunted by something hard, and acquire a permanent interest in the problems of Biblical interpretation.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

Write upon one of the following topics:

1. Your observation of or experience with the uses of play in the lower departments of the Sunday school.

2. Your observation of or experience with hand-work in the Sunday school.

3. Your observation of or experience with the problem of getting pupils to study their lessons; and your constructive plan for solving this problem.

LESSON V

Getting and Holding Attention

To secure and hold the pupil's attention is the teacher's first and most fundamental problem. To attempt to teach without attention is useless. The pupil is present in body but not in mind. It is even harmful, for it results in wrong impressions and inattentive habits.

1. The nature of attention. Attention is but another name for definite, clean-cut mental activity. Whatever we are clearly conscious of we are at that moment paying attention to. It may best be described by a figure of speech. Just as the field of a camera has a focus where the picture is clear and distinct and things upon its margin appear more or less blurred and vaguely outlined in proportion to their distance from the focus, so the field of consciousness has a focus and a margin. The activity of the mind always centers about some one thing or group of things, some single idea or thought. This is the object of attention. Something else may take its place in the fraction of a second, for the mind moves quickly; but for the moment it stands at the focus and other things are upon the margin. It is clearly and distinctly apprehended; they are more or less dim and blurred.

We are always paying attention to something or other. Attention is a constant characteristic of the mind's action. Every moment of consciousness has its focus. The inattentive pupil is inattentive not because he is mentally inert, but because his mind is wandering. He is really paying attention, but to something else than the lesson. The teacher's problem is not so much to create attention within him as successfully to compete with the more attractive something else.

2. THERE ARE TWO KINDS OF ATTENTION—VOLUNTARY AND SPONTANEOUS. Attention is *voluntary* when directed by an act of will. It requires effort. One is more or less conscious of a split of impulses. He feels the attraction of other things but resists them and holds his mind to the chosen object. Attention is *spontaneous* when it is given to some object naturally and without effort. There is no inward conflict; one is whole-minded. Activity is in the direction of *interest*.

The spontaneous attention of the pupil is worth more to the teacher than his voluntary attention. Under its direction he is more apt to do thorough work. For the time, he identifies himself with his task. His study is whole-hearted. Since he needs spend no effort upon himself to hold steady his vagrant wits, he puts all the more strength into the work of the hour.

Voluntary attention, on the other hand, is an unstable state. It cannot long be sustained without lapsing into spontaneous attention of some sort. Either the mind wanders from the topic set and must be pulled back to work; or one gets interested in the task that was begun by effort, and further attention to it becomes spontaneous.

3. THE TEACHER SHOULD AIM, THEREFORE, SO TO TEACH THAT THE SUBJECT ITSELF WILL NATURALLY ENGAGE THE INTEREST AND CLAIM THE ATTENTION OF THE PUPIL. There are other ways, of course, of getting attention. You may demand it or coax for it, scare it into pupils or cajole it out of them, bribe them with rewards or appeal to their respect for yourself. But attention so gotten is unstable and of little worth. It cannot be long sustained; and while it does last, has no apperceptive value. These are but external means. They bear no relation to the truth you teach. You should arouse the pupil's interest in the subject itself, not merely in pleasing you, getting rewards or avoiding punishments. You ought so to teach that the truth may make its own appeal.

4. But this only brings us to the real problem of every teacher. Granted that we must get attention, and the kind of attention that springs from interest, THE GREAT QUESTION IS—How? It is no easy thing to hold the interest of a class. And it is not a problem that can be solved once for all. You face it anew each Sunday.

(1) *First of all, remove the distractions.* Begin your effort to hold the attention and interest of your class by eliminating all those things that would be apt to get it away from you. You are in fact a competitor for the attention of your pupil. It is not the total lack of attention that your teaching must combat, so much as his proneness to pay attention to something else that is for the moment more interesting.

This is why, ideally, *each class should have a room of its own.* It is hard to hold the interest and attention of a class if there are other classes all about it in the same room, each with its own buzz of discussion, and some with the inevitable loud-mouthed teacher who mistakes intensity of sound for forcefulness. The room should be furnished simply and comfortably, and *for the use of the class.* It should contain nothing in the way of furniture, pictures or paraphernalia that is not in line with the work you expect to do. This does not mean that it is to be bare and unattractive. Pictures, books, maps, tables for manual work, have their rightful place. It is the home and work-room of the class; and it should be both homelike and usable. But the teacher will rigidly exclude anything that has no connection with the work of the class and might distract the pupil's attention.

The teacher will see to it that the *physical conditions* of the class-room are favorable. The seats should be comfortable, the heat right, the air kept fresh. No one can give attention when fatigued or dulled by bad air. We must be at our

best physically to do good mental work.

A great deal depends upon the way the class is seated. One rule is absolute and invariable—*the teacher ought to be able to see every pupil.* Seat your class so that you can. Put them in a circle about you if you cannot see them all in any other way. Stand while you teach, if you cannot see all from your chair. However you do it, *see them.* Know everything that is going on. Read their faces. Learn from the expression who is paying attention and who is not, who has understood your teaching and who has failed to grasp it.

The teacher's own personality may be a distraction. Anything that calls attention to yourself takes it away from the subject. Be natural. Avoid affectations and peculiarities.

The teacher may introduce distractions in the course of the teaching itself. To reprimand a pupil or to call for the attention of one whose mind you see to be wandering, is simply to make matters worse. You distract the class as a whole; and instead of one pupil not thinking of the lesson, you now have ten or twenty to win back. Teachers who use objects to illustrate the lesson must be especially careful. Do not bring out your objects too soon. They only distract attention if seen before they are actually used. And do not use them at all unless you are sure that they will work in just the way you plan. Stories and illustrations are to be avoided, too, that do not clearly illustrate or that are suggestive of other trains of thought than that of the lesson itself.

The administrative department of the Sunday school ought in no way interrupt the teaching. The officers of a school may greatly hinder the effectiveness of its work, if they go about their duties in such a way as to attract the attention of pupils. The teaching period should be kept for teaching alone.

(2) *Know your lesson thoroughly.* It is not enough to remove distractions; you must make your teaching a positive attraction. You must fill the hour with interest. You must teach with power. And there is only one way to attain power in teaching. It is to begin at the very foundation—by first learning the truth you are to teach. To know his subject and to know it thoroughly is the primary qualification of a teacher.

This means that you ought to make *a definite and careful study of each lesson.* The teacher who relies upon his general knowledge, or upon his familiarity with a round of lessons that he has taught before, is bound to lose the interest of his pupils. The teacher who no longer feels the need of a special preparation of each lesson might as well give up his class.

But it also means that you ought not be content with a mere getting together of the particular points you wish to discuss with the class. *A teacher needs to know a great deal more than he ever attempts to give to his pupils,* for sake both of perspective and interest. Professor Palmer has well expressed this need in his characterization of the ideal teacher. He is speaking primarily of his own experience as a college professor; but his words apply as well to teachers of every sort:

"In preparing a lecture I find I always have to work hardest on the things I do not say. The things I am sure to say I can easily get up. They are obvious and generally accessible. But they, I find, are not enough. I must have a broad background of knowledge which does not appear in speech. I have to go over my entire subject and see how the things I am to say look in their various relations, tracing out connections which I shall not present to my class. One might ask what is the use of this? Why prepare more matter than can be used? Every successful

teacher knows. I cannot teach right up to the edge of my knowledge without a fear of falling off. My pupils discover this fear, and my words are ineffective. They feel the influence of what I do not say. One cannot precisely explain it; but when I move freely across my subject as if it mattered little on what part of it I rest, they get a sense of assured power which is compulsive and fructifying. The subject acquires consequence, their minds swell, and they are eager to enter regions of which they had not previously thought. . . . Even to teach a small thing well we must be large." *

(3) *Be yourself interested in the lesson.* You can teach nothing well that you have not made a real part of yourself. You can rouse no interest in that for which you do not yourself care.

(4) *Find the "point of contact."* Know your pupils. Understand their experience and get into sympathetic touch with their interests. Look at the truth through their eyes. Present the lesson in terms drawn from their life, and adapt it to the needs they feel. It is not enough simply to keep a class interested. Any entertainer could do that. You must get them interested in the right thing. You must bring into contact *the point of the lesson* on the one hand and *their wants and needs* on the other.

(5) *Keep alive.* Keep the discussion moving, and get somewhere. Avoid the dead monotony of a set routine. Adapt yourself to the exigencies of the moment, and grasp its opportunities.

Be alive to the *attitudes* of your pupils. Read their faces and postures. Know who is giving attention and whose mind is wandering, who is understanding and who is not; then fit your teaching to the conditions you face.

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* Palmer: "The Teacher," p. 17.

Be alive to the *ideas* of your pupils. Get them to think for themselves and to express what they think. Then respect their thoughts. Take pains to understand and use them. There will be many misconceptions and blundering statements, of course. But those very misconceptions are the material upon which you must work. You will take them at their face value, as expressions of the pupil's real understanding of the matter in hand and his honest attempt to contribute to the discussion. You will lead him to see where they are wrong, and so to revise and correct them. A mistaken statement, expressing the pupil's own thought, is worth much more to you than a perfectly correct one which is only an echo of what you have told him or he has read in a book. It is your business not to put ready-made ideas in at the pupil's ears and then pull them out again at his mouth, but to help him to construct right ideas of his own. *No class can have life and interest where the teacher's ideas are the only ones expressed or ultimately used.* There must be a real exchange of thought. The best teacher is he who can most skillfully use the pupil's own ideas.

5. THE TEACHER SHOULD APPEAL TO THAT INTEREST WHOSE APPERCEPTIVE VALUE IS HIGHEST. *Interesting* a pupil and getting him to *understand* the lesson should be one and the same thing. The interest to which the teacher appeals should be such as may help the pupil to grasp the truth and develop a right permanent attitude toward it. If a boy learns a Bible verse because he will get a "ticket" for it, ultimately redeemable in a prize, his interest neither helps him to understand the verse nor begets within him an attitude toward the Bible that is permanently desirable. If the teacher tells a funny story or two "to get the class interested," and then plunges into a lesson discussion to which they apply but remotely, the class will remember the stories

but not the teaching. In both these cases the interest appealed to is external. It bears no real relation to the content of the lesson. The teacher seems to assume that the arousal of interest and the presentation of the lesson are separate problems.

But we fail unless we get the pupil interested *in the lesson itself*. And that means that we must translate the whole lesson material into terms of the pupil's own experience, that answer to his instincts and felt needs. Our problem is not to *make* a lesson interesting by tricks of method or by adding to it stories or other material pleasant but extraneous; it is to *bring out of each lesson its intrinsic interest.*

There are times of extremity, of course, when the teacher has no choice. He is driven to appeal to *any* interest, however remote, that will give him access to the mind of the pupil. Such extremity may result from his own failure to bring out the essential interest of the lesson. Usually, however, it comes simply from the lack of that personal confidence and respect of the class for the teacher that underlies all effective teaching. The teacher just beginning work with an unruly gang of boys or with a self-satisfied, giggling bevy of girls, must win them first in any way he can. He may have to begin with something utterly foreign to the truth he means ultimately to bring out. The "point of contact" he first seeks is that between his pupils and himself; only later can he seek to make contact between their needs and a lesson point.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

Write on one of the following topics:

1. Diagnose some case of inattention, tracing out the conditions which caused it, as far as you can.

2. Describe some case in which the teacher appealed to an interest of low apperceptive value, showing the higher interest to which appeal might have been made.

3. Examine the teaching conditions in your own class, with a view to their bearing upon the problem of attention.

LESSON VI

Principles of Illustration

There is no better way to bring the truth home to the minds and hearts of those we teach than by effective illustration. The teacher needs the gift of imagination. He must be able to see the truth concretely, and quick to conceive its analogies.

1. There are certain GENERAL PRINCIPLES which apply to all illustrations, whether verbal only or objective as well:

(1) *The illustration should be more familiar than the truth it is meant to illustrate.* It should be simple and concrete, dealing with matters that lie well within the range of the pupil's own experience. Its aim is to cast the light of the known upon the unknown. If it, too, deals with what is unknown, we simply double difficulties. Jesus always drew His illustrations from the common experiences of everyday life. It is one of the things that made Him the ideal Teacher.

We need to remember this principle even with respect to those illustrations which are recorded in the Bible itself. They reflect the life of Bible times and Bible lands. And because our life is different, we may not understand them. Missionaries have learned that they must put the truth in terms of the life of the people they address, even though it may compel a very free paraphrasing of the Scripture story.

"One Sunday, in Ceylon, I was addressing, through an interpreter, a large congregation of native Christians, and unfortunately chose the subject of the good shepherd. My interpreter told me afterward that not one of my hearers

had ever seen a sheep, or knew what it was. 'How, then, did you explain what I said?' I asked. 'Oh!' he replied, 'I turned it into a buffalo that had lost its calf, and went into the jungle to find it.'" *

We must remember, moreover, that an illustration perfectly familiar and simple to ourselves may not be such to our pupils. It is from *their* standpoint that its effectiveness is to be judged. "I once heard a preacher explain hope to a number of children thus: 'Now, I will explain hope, so all these little girls can go home and tell their mothers what hope is. Now, children, you know that this beautiful stream of water that runs behind this meeting house is composed of two elements, oxygen and hydrogen; so hope is composed of desire and expectation.' And on he went." †

This preacher gives an excellent example of what not to do. He not only uses a poor illustration; he tries to make up for its lack of simplicity by a sort of playful intimacy of manner and irrelevant remark. But the only true way to get simplicity is to make the lesson material itself simple; to find something in the child's own experience to which it may be likened, and so to develop the new on the basis of the old and familiar.

(2) *Illustrations should be natural, spontaneous and to the point.* Stories that impress one as being lugged in to keep things lively, figures that are strained and artificial, have no place. Illustration is not an end in itself, neither is it for sake of ornament. It is to help the pupil understand. If a particular illustration does not really help, or is not needed, better cut it out.

(3) *It is a mistake to use too many illustrations.* Just

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* Canon Tristram, quoted by Du Bois: "The Point of Contact in Teaching," p. 91.

† "The Sunday School Teacher's Pedagogy," p. 106.

enough to make the point clear and impress it strongly—is the rule. And one illustration to a single point, if it be well chosen, is generally enough. If more be used, they are apt to confuse. On the other hand, care must be taken not to use the same illustration always for a given point, lest the pupil's conception of the truth be narrowed and distorted by constant association with one particular instance.

(4) *The illustration should not be incongruous.* It should not be more *unlike* than *like* the truth it is meant to picture. I once heard an evangelist speak of the "knock-out blow" that Christ gave to the church at Ephesus when He wrote to them through John: "Nevertheless I have somewhat against thee, because thou hast left thy first love." And he was not content to leave it a metaphor; he made it a story, and launched into a vivid description of a certain disgusting prize-fight which had taken place a few months before, picturing how all that the beaten fighter had done through round after round was of no avail against that one blow that finally knocked him out.

(5) *The illustration should not be too suggestive.* It is but a window through which the truth is to shine. If it attracts attention to itself, it distracts the mind and clouds the vision. Some illustrations are too vivid and interesting. They start new and inviting trains of thought, and the pupil is soon far from the lesson.

2. PICTURES have a threefold value as illustrative material:

(*a*) *Sense value.* Appealing to the eye as well as to the ear, the teacher is better able to get the attention and hold the interest of the pupil.

(*b*) *Fact value.* Seeing gives more definite knowledge than hearing. Pictures help to make Bible scenes real, and give material to the imagination. The pupil's ideas become more concrete and definite, his *mental pictures* clearer.

(*c*) *Ideal value.* The pictures of a great artist do more than represent facts; they present ideals. They give insight into life's spiritual meanings, and uplift to higher levels of feeling. The Sistine Madonna is not a photograph of Jesus and His mother; but it is more. We do not know whether it reproduces the features of Mary; but it does what is of infinitely more moment—it reveals to us her spirit. It is the eternal spirit of motherhood, with all its love and joy in suffering, its beauty and dignity. It portrays an ideal universal to humanity.

The Sunday school has always used pictures; but it has at times relied too exclusively upon the first of these values. It has used such pictures as would appeal to the senses, without sufficient regard for their faithfulness to fact or for their artistic and ideal value. We have now come to see that children are just as ready to enjoy good pictures as poor ones, and that we need lose nothing of the appeal to the senses by striving as well for the fact and ideal values. It is now possible, moreover, to obtain copies of good pictures so cheaply that there is no excuse for compelling children to look at poor ones.

(1) *The pictures of great artists* are worth more than any other, for the reason that they combine all three values. Even a child sees more than faces when he looks at such pictures as Hofmann's "Christ in the Temple with the Doctors," "Christ and the Rich Young Man," and "Christ in Gethsemane." He is able to read the heart beneath. We owe it to our children to bring them into contact with the best pictures as well as with the best books, and to make them able to appreciate the spiritual values of art. No one has a better opportunity to do this than the Sunday school teacher; and few things that he can do will better quicken and develop the spiritual capacities of the pupil. It is significant how the world's greatest artists have turned

to the Bible for their subjects. The life of Christ particularly is well portrayed by modern painters, whose conception of Him is in general better suited to our present ways of thinking than that of many of the old masters.

(2) *Photographs* of Palestine as it exists to-day, of its people and their occupations, help very much to make real to pupils the scenes and circumstances of the Bible story.

(3) *Stereoscopic views* are better yet. Shut off by the hood from the world of here and now, the boy who looks through a stereoscope seems really transported into Bible lands. The picture stands out in all the perspective of the third dimension, and its figures even seem life size.

(4) Any Sunday school that can afford it should have a *stereopticon* for use in reviews, illustrated lectures, and the like, before the whole school or before a single class at some special meeting. The possibilities of such illustration are now greatly increased by the use of reflectors which throw upon the screen a page of any book with its print, diagrams or pictures, just as clearly as the older lantern would a prepared slide. In this way the teacher may make available to the class a great amount of material which they would otherwise never get.

(5) Schools and colleges are just awaking to the possibilities of *moving pictures* as an educational instrument. The Sunday school, too, would do well to bring before its pupils now and then moving pictures of the Passion Play, of scenes in the Holy Land of to-day, of scenes illustrating missionary work in foreign lands, and the like. The craze for moving picture shows, which has in the past few years spread over the country, is but an indication of the interest which pupils are bound to feel in pictures which actually bring life before them.

3. Objects as illustrative material have both a *sense* and a *fact* value. In dealing with young children especially,

the appeal to the senses is needed to hold their attention and interest and to make the needed impression. For pupils of all ages, there is great value in objects or models that help to make more real the conditions about which the class is studying. Relics of ancient times or articles from the Palestine of to-day or from mission fields, help to give a definite knowledge that could be gotten in no other way.

(1) *We must carefully distinguish, however, between those objects whose relation to the truth we teach is merely symbolic, and those whose relation is real.* A Roman coin, an old Greek lamp, a model of the temple or of the agricultural implements or clothes of Bible times, a model house to show how Peter could go "up upon the housetop to pray" or how a sick man could be let down into a room from the roof—these have a real relation to the truth. From such objects we get both sense and fact values. But to use a crown to illustrate the "crown of life," a magnifying-glass to explain Mary's joy as expressed in the Magnificat, a paper pattern and scissors as a symbol of Christ our pattern, is to appeal to the senses merely, and to run grave risk of a misapprehension of the truth. There is always danger that children will not understand our figures of speech; and we more than double the danger when we present the figure in object form, because of the greater strength with which the object itself will enchain their interest and attention and tie their minds down to its literal presence and quality.

(2) *If symbolic objects be used as illustrations*—and there are, doubtless, times when it is well to use them, despite the danger involved—*they should conform to the general principles of effective illustration noted earlier in this chapter.* They should be natural, not forced; they should be more familiar than the truth to be illustrated; they should not be incongruous or too suggestive. Perhaps the most common of all "object lessons" is the use of chemicals

by which a colorless liquid turns red when another is poured into it, and becomes clear as crystal again when a third is introduced—it all being supposed to illustrate the effect of sin upon the heart and its purification by the love of God. But such a procedure transgresses the most fundamental principle of teaching. The illustration is not more familiar than the truth to be illustrated. It attempts to explain the unknown by the unknown. It is very apt, moreover, to convey to children a wrong implication—that the operation of God's Spirit is as instantaneous and magical in its character as the change in the liquid appears to them.

(3) *The use of symbolic objects takes time and compels a more or less definite centering of the whole lesson about them.* Such an illustration is much less economical than one that is verbal. There is always the danger that the illustration may become an end in itself rather than a means.

(4) *There is a danger that object teaching may degrade the interests of the children by holding them to a sense plane.* Children who have been taught too exclusively by objects become incapable of appreciating anything else. They will always demand "something interesting," else they will not give attention.

4. The BLACKBOARD is a very important help, which has been much misunderstood and misused. Its true use is free, living and personal. A rapid descriptive sketch, an outline map or diagram, an important word or principle written as well as spoken—such is true blackboard illustration, done as the teacher talks, reinforcing the impression of ear with that of eye. If possible, every class should have its own blackboard; for it is as a help in actual teaching that it is most needed—not merely for announcement, review or ornament.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

Write on one of the following topics:

1. Plan in detail and describe the illustrative material, of any sort, which you will use in teaching the lesson which you dealt with in your first three papers.

2. Observe, describe and evaluate some object lesson.

3. Choose pictures to use in connection with the next month's lessons in your Sunday school class, and tell why you chose just these particular ones.

LESSON VII

Story-Telling and Story-Reproduction

Whether it deal with fact or fancy, a story is a work of the imagination. It makes the truth live. It makes us see the things it tells; it stirs our hearts to feel and our wills to act. "Of all the things that a teacher should know how to do," says President Hall, "the most important, without exception, is to be able to tell a story."

1. There are three chief ways in which we may use stories:

(1) As *presentation.* The lesson itself may be cast into story form. This is essential in the two lower departments; and there the telling of the story is the central work of the hour. In the higher departments, too, it is sometimes well to present the lesson as a story if it is full of dramatic action.

(2) As *preparation.* A story may be very effectively used to lead up to the lesson—some bit of everyday experience, perhaps, that will arouse interest in the subject to be presented; or a review of previous lessons in quick, vivid narration; or the tale of what happened between the events of the last lesson and those of this.

(3) As *illustration.* Jesus so used stories. He taught in concrete pictures that brought home the truth to the simplest mind. "Without a parable spake He not unto them."

2. How to tell a story. There are two standpoints from which we may judge a story. We may inquire, first, whether it is well told or worth telling, *just as a story, to be enjoyed;* second, whether it *teaches anything* or drives home a moral. As teachers, we think generally of the second of these standpoints, and it is our vice to neglect

the first. But the truth is that *the teaching value of a story depends upon its enjoyment value.* If it is not worth telling just as a story, or if it is poorly told, it will not fulfill its purpose as a bit of teaching.

A good story is, as Miss Bryant reminds us, a work of art. It exists, primarily, to be enjoyed. We love to hear it not because we seek from it an ulterior benefit, but because it fires the imagination and moves the feelings. Like a beautiful landscape or a great picture, it just naturally appeals to us, we know not how or why.

The teaching value of a well-told story is thus indirect. The pupil gives himself up to its enjoyment. Like a bit of play, it relaxes the tension of the class-room. There is no effort needed to hold the attention; the story grips his interest, and he surrenders to it without reserve. It brings before him a mental picture, and stirs the heart within him. But at the end he has gotten more than a mere picture, and experienced what is deeper than an idle play of feeling—he has gained a concrete impression of the truth and has felt its power.

The teacher ought to do his best, therefore, to learn the story-teller's art. It is not wholly an inborn gift. It can be cultivated. Study carefully the books in the bibliography at the end of this chapter; then go to work to apply their suggestions in repeated practice. There is room here merely to summarize certain outstanding counsels:

(1) *To tell a story well, one must prepare and practice it.* There are times, of course, when the inspiration of the moment gives both vision and power of expression. But he who relies upon such inspiration will miserably fail. Here, as everywhere, the secret of success is work.

(2) *To tell a story well, one must first possess it and make it a very part of himself.* He must possess it in *imagination.* He must really see the thing he hopes to make

others see. He must possess it *logically*—grasping its point, and holding its details in right relation. He must possess it in *feeling*—putting his heart into the situation he describes. It is worse than useless to tell a story that you do not yourself appreciate and enjoy, or to try to move others to a sympathy you do not feel.

(3) *Reduce the story to its simplest terms.* Find the main plot, and let everything else go. Eliminate rigidly all unnecessary details, irrelevant incidents and secondary characters. Then tell the story in direct and simple language, and *in terms of action, rather than of description.* "Tell what was done, not how somebody felt or thought when something was being done. . . . Those of us who have grown away from childhood tend to reverse the true order, to place the emphasis on the question, 'What kind of man was he,' and not on 'What did he do.' Let what he did tell what he was. Your story will thus have 'go,' as all Bible stories have." *

(4) *Maintain logical unity and movement.* Nothing spoils a story so utterly as a confusion of points of view, or the failure to get some point in at its rightful place, then backing up later to supply it. No story-teller ought ever be obliged to stop and say, "Oh! I forgot to tell you that—."

(5) *Use direct discourse.* When you tell what somebody said, use the first person instead of the third. Note the confusion and obscurity of the indirect form of telling the story of the good Samaritan: "And then when he left he gave the innkeeper some money, and told *him* to take care of *him,* and *that* if *he* spent any more for *him, he* would repay *him.*"

(6) *Put your whole self into the telling.* This is the

* Hervey: "Picture-Work," p. 41.

hard thing for most people. The difference between a good story-teller and a poor one is most often a difference of temperament. The first naturally and spontaneously expresses what he feels; the second is ashamed and afraid to let himself go. The one is naturally dramatic; the other diffident and reserved. To tell a story well, you must really act it out, in changes of voice inflection, in expression of eyes and feature, in quiet gesture. Anything more than this, however, is out of place, and but calls attention to the incongruity of the present situation with that which the teller is attempting too realistically to portray.

3. IN THE PRIMARY DEPARTMENT, THE ACTIVITY OF THE PUPIL CENTERS ABOUT HIS REPRODUCTION OF THE STORY. If the lesson story has been well told, nothing will give the children greater delight than to reproduce it for themselves. And nothing can be of more educational value. It is real self-expression, socially motived. It makes the truth the child's own. There are three ways in which the children may reproduce the story:

(1) *Telling it.* "It is such fun to listen to a good story that children remember it without effort, and, later, when asked if they can tell it, they are as eager to try as if it were a personal experience which they were burning to impart. Each pupil is given a chance to try each story, at some time. Then that one which each has told especially well is allotted to him for his own particular story, on which he has an especial claim thereafter. It is surprising to note how individual and distinctive the expression of voice and manner becomes, after a short time. The child instinctively emphasizes the points which appeal to him, and the element of fun in it all helps bring forgetfulness of self." *

* Bryant: "How to Tell Stories to Children," p. 112.

This is an account of story-telling by children in the public schools, where the interest of the teacher was not primarily in the content of the story itself, but in the development of the child's power of expression. It applies as well to the work of the Sunday school teacher, who is interested in having the child lay hold of the truth of the story. Let not the word "fun" mislead us. The fun of story-telling is not amiss in the Sunday school. It is the joy of the creative imagination, the happiness of inwardly seeing and feeling what one tells and of putting one's whole self into the telling. It is the delight of making others see and feel, and sharing with them the truth that seems so real. What matter if the story is old, and the child tells it time after time in the same words, and often with the very inflections that the teacher first used? That, for children, only adds to the pleasure of the telling. They do not want different words. They like to recognize the old forms, and even to join in the refrain when certain striking phrases are reached. It is a blessed boon to the teacher —this natural love of repetition. It makes easy the permanent implanting of the truth.

(2) *Drawing.* Every child likes to draw, and every child should be allowed to. It is not that we hope to develop artists, but simply that drawing is a natural form of expression. The child who tries to tell a story in a picture must have a definite and clear mental picture. The story afterward is more vivid and real to his mental vision. He can tell it better in words just because he has tried to tell it in pictures.

The most convenient forms of drawing for the Sunday school are: (*a*) Drawing with pencil or black or colored crayons upon fairly large sheets of paper. (*b*) Drawing upon the blackboard. Children like this, for its novelty and for the prominence it gives to the one chosen to draw a

picture for the class. It also permits co-operative drawing —one child making part of a picture and others completing it—which engages the hearty interest of the whole class if you do not have it too often. (*c*) Cutting out silhouettes from paper. Children take a great deal of pleasure in this, and produce far better illustrations than one would at first think.

The drawings will be very crude, but that does not matter. You are not teaching drawing but Bible stories. *Do not waste time trying to get a perfect picture.* It is but a means by which the child may express his own ideas and get the benefit that comes from such expression. Of course, in so far as the drawing reveals a misconception of the story, you will correct it, just as you would one revealed in the child's telling the story. You will take care never to suggest a drawing when the story is one that would be hard for a child to illustrate, or when his attempt would be apt to lead to misconceptions.

(3) *Playing the story.* Children are naturally dramatic. They take keen delight in acting out a story. It is the spirit of make-believe play. Each little actor, creating his own part, himself lives in the story and expresses in the most natural way possible its meaning to him. He has the most concrete of social motives for his expression of the truth, for he feels the motive that the one in the story himself felt.

Teachers in the public schools are just beginning to understand what an instrument is afforded them by this natural instinct for dramatic expression. It is plain how it lends itself to the teaching of reading and composition and to the development of a love for good literature. The class is never ready to stop with the first impromptu acting out of a story; they want to try again and improve their presentation.

The Sunday school might well learn something here from the experience of the public school. There is no reason why children should not act out Bible stories just as they do others. There is no irreverence in the thought, provided we choose such stories as do not necessitate any one's acting the part of God or of Jesus.

The first of these forms of reproduction—the child's telling the story—*is obviously the most usable.* It never loses its charm, and may be used with any story. *All three methods may be used in the beginners' department as well as the primary,* to the degree that you find them, by actual experience, to be adapted to the particular children you have to teach.

The time for the first reproduction of a story is on the Sunday following its presentation; and after that it may be retold or reacted as often as seems worth while. *The period for reproduction* should be the first of the two instruction periods, the second being given to telling the new story. This applies as well to the beginners' department as to the primary. In each, whatever work the children do at home throughout the week should be *about the story told on the previous Sunday and in preparation for its reproduction,* rather than in anticipation of the new story that is to come. In this respect the story method of teaching differs from the other methods which we have discussed. Its home work comes after the presentation of the lesson story; they involve an assignment of new material for study, in preparation for the class presentation.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

Write out a *version for telling as a story,* of one of the lessons named in the list from which you were asked to choose in writing your first paper. Give age and sex of class for which this version is intended.

LESSON VIII

The Art of Questioning

It is of the utmost importance that the teacher know how to ask questions. By stories and other illustrative material he may present the truth clearly and vividly, and appeal to interest and imagination, to feeling and action; but it is by questions that he stirs his pupils to think it over for themselves, to digest and assimilate it and to make it a permanent mental possession. If the story is the most effective means of presentation, the question is the great instrument of association.

Questioning is an art, and like all arts can be but imperfectly embodied in rules. Yet there are certain general characteristics of good questions that may be set down.

1. The question should be clear and definite. It should ask only one thing, and that so directly that there is no chance of mistake.

(1) *Avoid technical expressions and big words;* as, What are the conditions of sanctification, and how does it differ from regeneration? Does the divinity of Jesus imply His impeccability? In the Sunday school, at least, we need to get away from artificial and technical terminology. If religion means to us what it ought, we can express it in the same language that we use for common, everyday matters.

(2) *Avoid figures of speech,* unless the question itself deal with their explanation. Use the most simple and direct statement possible. Do you think the penitent thief will be present at the marriage supper of the Lamb? In what sort of ground did Paul sow the seed at Corinth? are examples of questions made less definite than they might

be, because a figure of speech is used to express what could be put in literal terms. We make it worse, of course, if we mix figures, as, How does the Good Shepherd wash away sin?

(3) *Do not ask questions that are vague because they admit of many answers.* A teacher once asked, "What must we do before our sins can be forgiven?"—and a little girl replied quite correctly, "We must sin first." Such a question as How did Saul treat David? needs qualification. Put thus, it might be answered in many ways: Made him court minstrel, appointed him armor-bearer, gave him his daughter in marriage, grew jealous of him, tried to kill him, drove him into outlawry, swore to a covenant with him at En-gedi.

(4) *Avoid double questions.* These may be of various sorts. The least objectionable are those which *unite two questions, each of which is in itself legitimate;* as, Of whom did Saul become jealous, and why? Ask both questions, but ask one at a time. A more serious fault is the *assumption as premise of that which is itself questionable;* as, Why cannot a man sin who lets Christ enter his heart? Why did Paul fail at Athens? There are prior questions here: *Does* faith in Christ make it impossible for a man to sin? *Did* Paul fail at Athens? Ask these first; then the others may rightly follow. The poorest of all questions are those which *ask so much that they give an inadequate clue as to what is asked.* Examples are: Who killed a thousand men with what strange weapon? Who, in to-day's lesson, was coming into what city, and how? These are not questions; they are conundrums. Yet interrogations of this sort are by no means uncommon. Professor De Garmo quotes this from a list of examination questions actually used in a secondary school: "Who chased whom around the walls of what?"

(5) *Do not confuse the pupil by a multitude of words, by auxiliary clauses and parenthetical explanations.* Under this head may be included also the habit of attempting to put life into the teaching by superfluous remarks and playful familiarity. Nowhere is this more out of place than in asking questions.

(6) *A common source of vagueness is the use, without qualification, of general and indefinite verbs,* such as have, do, be, become, happen. Examples: What *happens* when you tell a lie? What do you *do* when you go to bed? What did Abel *have* that Cain did not? What *is* the new name that is promised to him that overcometh? What do we *become* when we are baptized?

2. THE QUESTION SHOULD BE SO PUT AS TO STIMULATE REAL THOUGHT. The pupil should be compelled to go to his *ideas* for the answer.

(1) *Avoid questions that suggest the answer* in any such way that it comes as the result of the merely mechanical working of the laws of association. Yes-and-No questions are usually to be avoided for this reason, though they are sometimes perfectly legitimate. The test is—do they make the pupil *think?* "Pumping" questions appeal to mere mechanical memory or to guessing. Example: James and John were —? Brothers. And they were sons of —? Thunder. No, they were called that; but they were really the sons of Z—? Zacchæus. No, Zeb—? Zebedee.

When two or more words go together to form one idea, they should not be broken apart, putting one in the question to suggest the other in the answer. Examples: What did Samuel offer when he went to Jesse's home? Sacrifice. What did Jesus break with His disciples? Bread. What did He give first? Thanks.

The question should not be asked in the same words that were used for the original presentation of the truth

asked for; nor should the teacher ever be content to get back an answer in the same words that he used to impart it. Such an exercise proves that the pupil caught the *words* of the teaching, but it does not show that he got the *idea*. Put the question in terms that cannot subconsciously suggest the words needed to meet it; insist that the pupil answer in language of his own. One application of this principle must be made explicit. Do not, as a rule, use the words of Scripture in your questions.

(2) *Be careful not to encourage guessing.* If the answer be not forthcoming, it is idle to keep putting the question, in the hope that repetition may coax it out. And it is worse than idle to reject an answer that is honest and partly right, just because it does not chance to be the one of which you are thinking. Teachers exist who have been known to say: "Yes, you are right; but it is not the answer that I have in mind." "Yes, that is true; but it is not what I meant."

We dare never forget that we ask questions not just for sake of getting correct answers, but for sake of leading the pupil to think, to know and understand the truth. A wrong answer is often more useful than a right one. If it reveals the pupil's real thought about the matter in hand, and so shows us his misconception of the truth, it is of far more value than a perfectly correct guess or veneer of memory. It enables us to diagnose the case. It gives us insight into the pupil's need; and we can set to work to meet it.

(3) *Give the pupil a chance to think for himself.* Let him answer questions in his own way. Over-questioning defeats its own end. It takes away the pupil's self-activity. It weakens his power of thought and expression. It makes him dependent upon the continual stimulus of questions.

3. QUESTIONS SHOULD DEAL WITH ESSENTIALS. For sake

of perspective, do not ask for unimportant details. To ask a question emphasizes the thing asked for. It becomes the center of thought for the moment. It gets impressed upon the pupil's mind, and acquires dignity and importance in his eyes. It is one of the chief functions of the question, therefore, to direct attention to the salient facts of the lesson and to guide the thought of the pupil to its essential truths.

The question itself, moreover, should have apperceptive and associative value. The question and its answer should be worth putting together. It is possible to ask about an important fact in a very unimportant way. For example: What did Jesus do next? What truth do we find in the next verse? What story did Jesus tell in to-day's lesson? Such questions as these are formal and meaningless. The facts they point toward may be of vital importance; but what they actually ask about those facts is not worth mentioning, much less remembering.

The fitting together of question and answer is a golden opportunity to make an association. Interest is alert, attention centered upon its problem, the mind active. It is the time to put together the things we would have stay together in the pupil's mind. *The question should supply the one term, the answer the other, of an association of ideas that has permanent value.* What did Jesus do when He saw that His disciples would not wash one another's feet? What story did He tell when a lawyer asked Him whom to consider a neighbor?—are forms that have associative value.

4. QUESTIONS SHOULD BE PUT IN LOGICAL ORDER. Each question should grow out of what went before it, and lead up to what comes after. The whole should issue in a coherent presentation of the truth. It is harder to keep to the point, of course, when questions are asked and the discussion of the hour is live and genuinely co-operative,

than it would be if the teacher were to do all the work and simply deliver a carefully prepared lecture. But it can be done.

5. Questions should be so put as to keep the whole class interested and at work. Aside from their content, this depends upon a few simple rules of method:

(1) *Do not rely upon concert answers.* It is one of the surest ways *not* to keep the whole class at work. You must bring the questions home individually. Call upon particular pupils to answer.

(2) *Ask the question first, then call upon the one who is to answer.* Each member of the class should feel that the question is addressed to him, since he may be called upon to answer it.

(3) *Call upon particular pupils several times in the course of a single recitation.* Do not let a pupil feel that after he has answered his question, made his report or discussed his topic, his work is over for the day.

(4) *Do not repeat a question if the pupil failed to understand it because of inattention.* Go to another for the answer. Even if the failure is due to inability to understand its meaning, it is best to let someone else answer; then recast and explain it if necessary.

(5) *Do not repeat the pupil's answer.* The class should be trained to pay as careful attention to one another's answers as to the teacher's questions and explanations.

(6) *Do not get into the habit of calling most often upon your best pupils, and letting the weaker sit idle.* We face a dilemma here. The weaker pupils need the questions most; yet when we call upon them the class hour drags and the discussion loses its interest. We need the help of the brighter pupils to keep things moving, and they deserve the chance to contribute to the development of the truth; yet we must not neglect the weaker.

(7) *Do not let pupils get into the habit of failing to answer your questions, and become content to fail.* Never give one up or let him feel that his case is hopeless. Keep at him till you find a "point of contact." Your work, like that of any teacher, is individual.

6. The questions should maintain the social motive of the hour. They should express the natural give-and-take of social co-operation in the discovery and discussion of the truth. You will, therefore, encourage freedom of thought and expression. You will respect the pupil's answers, if they be sincere. And you will be ready in turn to answer his questions, and will do your best to meet his difficulties.

To ask questions from a printed list in the text-book, or even to read off questions from a list that you have yourself prepared, is to fail unpardonably. This does not mean that you should not prepare questions beforehand. It is well even to write some out, that you may get them clearly in mind. But leave all notes behind when you come to the class. Let no paper come between yourself and your pupils. Better to make some mistakes in the course of teaching that is live and personal, than to be faultlessly logical because mechanical.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

Write out a dozen or more questions which you will use in the lesson described in your first three papers, distinguishing those used in the step of preparation from those intended to test the pupil's mastery of assigned material, and again from those intended to lead him to think out the relations of the lesson facts and formulate his conclusion. Give a half dozen or more examples of faulty questions that you have observed, showing why each is faulty.

LESSON IX

Drills, Reviews and Examinations

1. Memory work should have an increasing place in the three lower departments, culminating in the Junior. The beginners may learn little Bible verses; the primary pupils will memorize longer verses and hymns. The juniors are in the "golden memory period." They should store the mind with such Bible passages and religious forms as they ought to remember word for word in after life.

(1) *The material for memorization should be carefully selected.* It is a waste of energy to commit a "Golden Text" each Sunday, unless that text be of permanent spiritual value. In general, we should aim to have our pupils memorize only those Bible passages, hymns and forms as they ought to retain throughout life, laid up in the mind and always available, a precious spiritual resource. If the memory material be of this sort, memory work should be continued throughout the higher departments of the school, reviewing and keeping alive what was acquired in the lower departments, as well as adding to it.

(2) *Memory work requires actual class drill.* It is not enough to "hear the children say" the verses they are supposed to have learned at home, and help them out when they stumble. You must squarely face the fact that most children will not learn their verses at home. You should teach them yourself. You should by drill help them to memorize what they ought.

(3) *Memory drill depends upon the law of habit.* Two conditions must be fulfilled: (*a*) The pupil must put his whole *attention* upon the material to be learned, appre-

hending it *clearly* and *distinctly;* (*b*) there must be sufficient *repetition* to fix it.

(4) *The time for drill should be early in the hour,* before the pupil has begun to tire and while his power of attention is unjaded. It is a mistake to assume, as many teachers do, that memory work, being mechanical, can be done at any time. It demands the most favorable conditions. Teacher and pupils should be at their best.

(5) *You must make sure that the pupil understands clearly and definitely just what he is to learn.* Mere concert repetition amounts to little; there must be individual drill as well. If the children can read, the material to be learned should be presented to their eyes as well as to their ears. It is wrong to maintain that a child should commit nothing that he does not comprehend, for the full meaning of many precious verses can be realized only in later life. Yet we seldom err on this side. And certainly a child should never memorize anything that he cannot understand in some degree. We should always explain the meaning of that which we ask him to commit, and make sure that he gets it. A young woman who is now a missionary in the Far East, admitted that until her senior year in college she thought that "Ebenezer" meant "voice," having learned in early childhood the hymn, 'Here I raise mine Ebenezer."

(6) *Repetition is monotonous work;* and your ingenuity will at times be taxed to hold the pupils to it. In general, however, they like it better than you do, for the primitive rhythmic instinct is strong within them. *The best way to hold them is to put life into the drill.* Make it quick and snappy. Children like a brisk mental exercise. Introduce variety by alternating concert with individual recitations. Let one pupil begin a verse and another finish it. Get competition between this boy and that, or between sections of the class; or train your class for competition with another.

Give only so much time to each pupil called on; if one fails, go on to the next, and later help him individually. Do not waste the time of the class and wear out their patience by dealing too long with individual cases of stupidity or lack of effort. Take them separately and in private. The old system of prizes for verses learned had better be given up.

(7) *There should be frequent review.* Do not drop a passage after it has been learned. Keep calling for it from time to time. Keep all the old material fresh. Help your pupils to acquire a permanent body of Scripture, hymns and prayers that will be available when needed.

2. Reviews. All Sunday schools have review Sundays; but not nearly all teachers know how to use them. The common mistake is to use the review simply to refresh the pupil's memory. *But mere repetition is not review. It is for sake of perspective and organization that we look back over the lessons of a series.* The pupil, having gotten the whole, is now able to see the parts in right relation. He can now understand the bearing of particular events and lessons upon one another, and is prepared to unify and systematize his ideas.

The review should mean, not merely seeing again, but seeing in a new light. Each lesson has presented facts worth remembering, truths worth keeping. But if these are rightly to be understood and really to be kept and used, they must not be left as a mere series, without connection save that this was taught on the Sunday after that and before this other. There is historical continuity and logical relationship there. And the teacher fails who does not bring the pupil to realize these connections and so help him to systematize and unify his ideas. Quite as important as the getting of impressions is their organization into a coherent and usable system. Much of this, of course, can be done

from Sunday to Sunday, as the teacher seeks to couple each lesson with those that went before and those to come. But the pupil cannot grasp the full bearing of part upon part until he has gotten the whole and stands upon the vantage-ground of review.

Any method of review that will afford a genuine perspective and rightly accomplish this work of organization, has its place. Methods that but repeat matters already gone over or that drill the memory only, are insufficient. Methods that string the lessons of the series along a fanciful acrostic, that for novelty organize them about some theme other than their real one, or that permit the review to degenerate into a lot of detail-hunting catch-questions, are illegitimate.

The best methods, in general, involve the use of a topical outline, covering the salient points of the subject-matter in logical or chronological order. If possible, it is best to have each pupil make his own outline, to have several such outlines presented in class, to discuss and rework them, and, finally, to get out of them an outline which will express the united judgment of class and teacher. If pupils are unwilling or unable to make their own outlines, topics or questions may be assigned them and reports asked for, of such a character that they may be used as a basis for discussion and the preparation in class of an outline. To give an examination is an excellent method of review, provided the examination questions are of the right sort and are afterward discussed in class. Pupils may be asked to write a short history of the period covered, a little drama presenting some of its events, or an essay upon some assigned topic which will lead to a review of the whole. If none of these methods are practicable, an ordinary class discussion may serve well, provided the teacher leads it into the right channels. With the younger pupils, and with those who cannot

be gotten to do much work, the review may well take the form of a story or talk by teacher or superintendent, illustrated by blackboard, stereopticon or pictures.

Opportunity should always be given in review for the pupil to ask questions. It is the teacher's last chance to remove misconceptions, to fill up gaps and to put things in right relation.

3. EXAMINATIONS are so much misunderstood and misused in public school and college that most teachers do not even think of their use in the Sunday school. Their function is conceived to be that merely of *testing* the pupil's knowledge. But if this were their only value, they might well be dispensed with. Any teacher can tell without them what progress his pupil has been making, what work he is prepared to do next, and so whether he deserves promotion.

The true function of the examination, like that of the review, is the organization of the pupil's knowledge. The examination is given, not for the teacher's sake, but for the pupil's. It supplies a motive for thorough work and a stimulus to final organization, that can be secured in no other way. And if the examination questions be rightly put, they in themselves constitute points of view which almost compel a true perspective.

"The function of the examination as a test of the pupil's knowledge is not of paramount importance, but its function as *an organizing agency of knowledge* is supreme. . . . The virtue of the examination lies in its power to *force* strenuous mental effort to the task of organizing a large body of facts and principles into a coherent system. This is the standard by which examination questions should be set. They should be large and comprehensive, so formulated that they will bring out and exercise, not the memory for details, but the capacity to grasp large masses of knowl-

edge and weld the separate facts and principles into systematic unities." *

Examinations are worth while, moreover, as *a test of the teacher's work*. If a considerable number of any teacher's pupils are unable to pass a creditable examination, it is evidence that there is something wrong with his teaching. A careful study of his pupils' failures will reveal to him not only what gaps he must fill up in their knowledge of the subject, but where he may improve his presentation and improve his method.

If these be the functions of the written examination, it is just as much needed in the Sunday school as in the public school. Indeed, it is more needed. The public school is able to use methods of compulsion which the Sunday school cannot; it has more time at its disposal, a better standardized curriculum and better trained teachers—for all of which reasons it might more easily dispense with examinations and yet maintain a high standard of work.

We need not fear that examinations will be unpopular and drive pupils from school, if we administer them with a degree of common sense.

"At first, at least, the examinations may be made optional, no pupil being obliged to take them, but all being encouraged to do so. . . . The examination should not cover a long period, probably not to exceed three months, though when the system is fairly under way an annual examination might be given for those who are willing to take it. . . . The examination should not be a mere test of memory. Its educational purpose should be distinctly kept in mind. If the questions are rightly framed, so as to constitute a real review of the main features of the quarter's work, they may very properly be put into the hands of the pupils on one

* Bagley, "The Educative Process," pp. 333, 334.

Sunday, to be returned with the answers a week later, the pupils being instructed to make use of the Bible and any other accessible sources of information, personal help only being excluded." *

Another method is to give out from twenty-five to fifty questions, so framed as to constitute a thorough review, with the statement that on the following Sunday an examination will be conducted, at which pupils will be expected to write, without assistance of any sort, answers to four or five questions which the teacher will choose from this list.

The questions should, of course, be suited to the maturity of the class. Examinations may be given with successs in the Junior department and in those above it. As soon as pupils are able to write easily and have become accustomed to examinations in the public school, they are ready for examinations in the Sunday school as well.

The examination should be made something of an occasion. Otherwise it will not constitute a sufficient stimulus. It should be announced far enough ahead; it should be carefully administered and supervised; the papers should be graded with scrupulous fairness; and recognition should be given to those who pass creditably—a report sent to parents, a list announced or posted, promotion to a higher class, a certificate given for each examination passed, or a diploma at the completion of a course covering several years of work. The pupil's full grade, however, should not depend on the examination. It should be made up on the basis of the class-room work, the notebook or other routine written or manual work, and the examination.

The teacher ought always to read and grade the papers

* Burton and Mathews: "Principles and Ideals for the Sunday School," pp. 159, 160.

before the next meeting of the class. Then, if the full benefit of the examination is to be realized, there should be a free discussion of the questions. Such a discussion is both more economical and more satisfactory in result than correcting and handing back the papers. It is a golden opportunity for final review. On the one hand the pupils are eager and interested to know how well they have succeeded; on the other hand their answers have revealed to the teacher what misconceptions need correcting and what gaps need filling, that the work of the term may be brought to its proper conclusion.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

Write out twenty-five review questions for the work of the last quarter in your class. Let them be of such a character that a selection may be made from them to constitute an examination. If practicable, put them in the hands of your pupils for home study, and then conduct such an examination. Report in writing the results of your experiment.

LESSON X

Making the Application

The final goal of our work is moral and spiritual. The Sunday school fails that lacks the evangelistic motive. Its supreme aim should be identical with that of the church—to secure a commitment of the life to God through Jesus Christ, to provide opportunities for Christian service and to promote growth in Christian character.

1. Its instruction, therefore, should issue in practical conclusions. It should lead the pupil to spiritual insights and beget within him a sense of concrete moral obligations.

This does not mean that the same truths are to be taught in every grade, or that every lesson should end with a spiritual application. It does mean that the teaching should be the expression of the teacher's own life with God and his steadfast purpose to guide his pupils to that life; and that it should be grounded in his sympathetic discernment of the truth as revealed in God's Word and his endeavor to give that truth to his pupils.

The great question is: *Should the teacher state the practical conclusion and make the application for his pupils, or should he let them do this for themselves? Should his appeal to heart and conscience and will be direct or indirect?* It is hard to lay down general rules. Here, if anywhere, the teacher's work must be personal and individual. There are two reasons, however, why the indirect method is usually better:

(*a*) If the teacher makes the application for his pupils, there is danger lest in their minds *his authority be substi-*

tuted for that of the truth itself. They may feel that it is but *his* conclusion, and a mere matter of opinion. Even so, they may accept it for a time. But the spiritual life can finally rest upon no authority other than the inward appeal of the truth itself. Life's ultimate convictions are grounded, not in what teachers say or churches formulate, or even in the Bible as an external authority forced upon us from above, but in the soul's natural response to the truth of God. If we will but get the real meaning of His Word to men and present it clearly and concretely to our pupils, we need add no application of our own. They, too, will feel its truth and power. It will beget within them convictions which are abiding because the expression of their own deepest impulses and aspirations.

(*b*) *Indirect suggestion is usually more potent than direct suggestion.* The strength of a suggested idea depends upon its ability to keep itself before the mind, and so to issue in action. And this ability depends in great part, it is clear, upon the absence of conflicting ideas which might claim the attention and inhibit action. A little child will believe and act upon anything you tell him, just because he lacks the critical ideas which experience alone can bring.

As we grow up and experiences accumulate and judgment matures, we become less open to direct suggestion. The presentation of any idea arouses within us a host of images, memories and other ideas, any one of which may be more attractive than that presented, and may take possession of the mind to its exclusion. And if we are conscious that an effort is being made to influence our thinking or conduct, that very fact marshals conflicting ideas within us. We naturally put ourselves into an attitude of defence; we resist the intrusion of the foreign thought. If, on the other hand, the idea be introduced easily and indirectly, without shock or palpable effort to influence;

if we are given, instead of a ready-made conclusion, the material from which to draw one of our own—it then seems a natural part of ourselves, holds our interest and influences action.

The Bible is full of illustrations of the power of indirect suggestion. Sir Joshua Fitch has given an admirable description of how Nathan used this method to teach David the greatest lesson of his life:

"When Nathan was commissioned to reprove David, you know that if he had gone at once, and taxed him with the offence, and said, 'You have committed a great sin, and I have come to rebuke you,' David would probably have been prepared with some answer. That was a form of accusation which he very likely anticipated, and we do not doubt he had so armed himself with pleas of self-justification, and so skillfully 'managed' his conscience, that the charge would scarcely have impressed him at all. But instead of this, the prophet began to tell him a narrative: 'There were two men in one city, the one rich and the other poor.' He went on further, as you know, detailing the various incidents of his story, until 'David's anger was greatly kindled against the man,' and he exclaimed, 'As the Lord liveth, the man that hath done this thing shall surely die.' Not till the solemn words, 'Thou art the man!' had been uttered in his hearing, did the conviction come thoroughly home to his heart that he was really guilty. Now, why was it that Nathan's method was so effective? *Because David had listened with interest to the story without supposing that it concerned him. His judgment was clear and unbiased, and he came to the right conclusion before he perceived that the conclusion applied to himself.* How much deeper and more permanent was the impression thus made than if the prophet had confined himself to a plain literal examination of the right and wrong of David's own case. And we may

see the same thing illustrated in our Lord's parables constantly, that they not only chain the attention of the listener by their pictorial character, but they set him thinking for himself, and drawing inferences about truths of the highest value almost without being aware of it. *The most effective lessons which enter the human heart are not those which take the form of lessons. It is when we are least conscious of the process by which we are impressed that we are impressed most deeply.*" *

Jesus used this method constantly. It is one reason why He taught so much by stories. When the lawyer, "desiring to justify himself," asked "Who is my neighbor?" Jesus gave no direct answer, but began to tell a story. He told how a man was beset by robbers in a lonely road, and left naked and half dead; how in turn a priest and a Levite came that way and saw him lying, but "passed by on the other side"; how finally a Samaritan was "moved with compassion" and cared for him. The story ended with a question: "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" "He that showed mercy on him," came the answer. Only then, when the lawyer had gotten the idea for himself, did Jesus drive home the obligation: "Go, and do thou likewise."

In general, then, the indirect method of getting moral and spiritual conclusions is the better. It is, indeed, but an application of the principles of self-activity and apperception. Better to get the pupil to think for himself than to think for him. It is harder, of course. It means that you must present the material so concretely and vividly that your pupils will be sure to get the right conclusion.

Two qualifications must be made: (*a*) With little children the direct method may and must be used—because

* Fitch: "The Art of Securing Attention," pp. 107, 108. (Italics not in the original.)

they are as yet unable to reason clearly for themselves, because they have implicit faith in the authority of those they love, because their minds are peculiarly open to direct suggestion. Only gradually is direct to be replaced with indirect suggestion. (*b*) There are times when, in every grade and for every pupil, the teacher should directly, clearly and forcibly state the practical application of the truth. That teacher will fail who is afraid ever to appeal directly to the conscience and will of his pupil. The indirect method is often not in itself enough. Nathan followed his story with "Thou art the man"; Jesus turned the lawyer's conclusion into an obligation—"Go, and do thou likewise." Direct suggestion is at times needed, not as a substitute for indirect, but as its culmination. Do first all that you can to make the pupil see the truth for himself; then do not be afraid to apply it frankly, if you feel that such directness is needed to crystallize his convictions.

2. THE SUNDAY SCHOOL SHOULD LEAD ITS PUPILS TO A CONCRETE UNDERSTANDING OF THE BUSINESS OF THE KINGDOM OF GOD IN THE WORLD. We should not be content with general insights merely, with developing good intentions, or even with leading our pupil to experience conversion and to consecrate himself to the service of God. We must help him to realize and understand his opportunities of service, and to find his place as a worker. We must develop within him practical wisdom and resourcefulness.

This means that the Sunday school should train its pupils, not away from the Church, but into an appreciation of what it is doing in the world and an enlistment in its service. And it means that the instruction of the Sunday school should draw its materials not only from the Bible, its chief text-book, but from human life itself, from Church history, missions, social conditions and duties—in short, from the whole field of *applied Christianity*.

3. The Sunday school should give its pupils something to do and organize them in actual Christian service. It should not stop with instruction. Religion is a *life*. We learn by *doing*. Both because it is religious and because it is educational, therefore, the Sunday school should organize its pupils for action. It should provide for the expression of the truths it seeks to teach, and for the carrying out in life of the ideals it presents.

We have already laid great stress upon the principle, "No impression without expression." We must now give to it a deeper meaning. *In the moral and spiritual realm, there is no genuine expression save that of deeds.* Not what your pupil can tell of Bible stories or the glibness with which he can recite texts, not the neatness of his written work, the precision of his maps, or the beauty of the models he has constructed, measure the success of your teaching; but rather the life he leads. *The only true preparation for life is life itself; the only effective training for service is to serve.* Every Sunday school class should organize for service. It should get something to do that is of real social value. It should hold its pupils by their common interest in this concrete piece of work. It should express its ideals in real endeavor.

4. This conception of the Sunday school recognizes the class as a natural unit of social and religious life. It makes of the school in no unreal sense *a federation of classes.*

(1) *The teaching, work and organization should be carefully graded.* Life's changes are nowhere more evident than in the varying social attitudes of later childhood and adolescence. The content of the teaching, the type of class organization, and the character of the Christian service which it may seek to accomplish, must be determined with full regard to the natural interests of the pupils, the stage

of moral development reached, and the opportunities and temptations of their social environment. In the Junior department there may be a class of Boy Scouts, and one of girls who are interested in getting a Christmas tree ready for a children's hospital; in the Intermediate and Senior departments you may find one band making a study of missions in India and supporting a native preacher; while another, of older pupils, is interested in problems of philanthropy and the work of social settlements. Each has its particular work to do, and each an organization of its own.

(2) *This conception of the Sunday school makes practicable the co-ordination of all the Church's educational agencies.* We have multiplied organizations as new needs have been recognized, until the very strenuousness of our efforts defeats itself. Besides the Sunday school, there are boys' clubs and girls' clubs, gymnasium classes and athletic teams, mission bands for all ages from the tiny tots up, junior, intermediate and senior young people's societies, aid societies, the King's Daughters, and the men's brotherhoods. There is overlapping of function, incoördination of effort, and a waste of energy. There would be a great increase of efficiency if each church were to bring all its educational agencies under one organization. Methods may of course vary. There may simply be a committee of the church to mark out the fields of the respective organizations and bring about the needed unity of effort. A federation of societies may be organized as a "Church School," of which each would be a part. The societies, as a school of practice, may be correlated with the various grades of the Sunday school, as a school of instruction. The simplest plan would seem to be their incorporation within the Sunday school itself. Our conception of the class as a unit of social and religious life makes this quite possible.

(3) *This conception of the Sunday school makes possible a definite co-operation with home and public school.* If we ask parents and school teachers to help us *teach* religious truths to our pupils, we get little response. But if we organize to *do something* of social value, they can and will co-operate.

5. THE ORGANIZED ADULT CLASS stands naturally at the head of such a federation of classes into a school of Christian service. It differs from others only in that its interests are mature, its grasp of Christian problems and opportunities more broad, its temper more truly practical, its standards of efficiency more exacting, and democracy more essential in its work and organization. Let the particular form of organization be what it will—the men's brotherhood, the women's missionary society, the mothers' club, the young men's league—each should itself become part of the Sunday school, or maintain an adult class in the Sunday school. None need surrender its independence of organization; it should be required simply to register its distinctive educational work as one of the elective courses of the advanced department.

The advantages of such a plan are manifold. We name only a few: (*a*) Co-ordination of educational work and unity of practical effort within the church; (*b*) the practical service of the adult organizations will be more enlightened, since the educational motive remains; (*c*) the children's practical service will acquire dignity in their eyes, because adults, too, are seen to share the same motive and to work through the same institution; (*d*) there will be no evident time of graduation from the Sunday school.

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FOR INVESTIGATION, WRITTEN REPORT AND DISCUSSION

What is your class undertaking in the way of Christian service, and why has it chosen just this specific form? Does this form of Christian service bear any relation to the instruction material which the class is studying? If a closer relation seems desirable between the class instruction and the class activity, what practical suggestions do you have to make toward bringing this about?

PART III

THE MESSAGE
OF THE
MASTER TEACHER

BY

BENJAMIN S. WINCHESTER

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INTRODUCTION

THE TEACHER'S USE OF THE GOSPELS

The study of the Bible in the light of its history reveals the fact that the great purpose which called it into existence was the *teaching* purpose. The Law (Torah) was given "to point out" the way of life. The prophetical histories and the sermons contained in the books of prophecy were alike designed as material for teaching men the life of faith. The writings of the Wise Men were intended as practical counsel for the exigencies of daily experience. Translations were made to enable teachers to spread more widely the biblical teachings. The letters of Paul and other apostles were written to convey instruction to the members of primitive Christian communities. The biographers of Jesus preserved for the leaders of classes of young Christians a faithful record of the life and words of the Master Teacher. The whole history of the *making* of the Bible, its *reproduction through copying and translation*, and its *use*, is *inextricably bound up with the teaching process*. And when the teacher of today turns to the Bible for his teaching material, he should do so with the consciousness that *his purpose is the same as that which animated the teachers who produced it*. He knows that these writings have stood the test of time and experience; they have been preserved because they have interested people (cf. John 20 : 31; 21 : 25) and have helped them to live better lives, and these are the things he wishes to accomplish. In his study of the Bible he has then *to seek its original teaching values*, while keeping in mind the needs of his own pupils.

The teacher, therefore, will raise these questions in his study of a particular book or passage: What was the *purpose* it was *originally* intended to serve? What is the *truth* set forth? *For what type of pupil*, age, circumstances, etc., will this be most *appropriate today?* In the study of the Gospels the teacher is confronted by a double task: he has first to consider *the purpose of the Gospel writer*, which determines his method of selection and presentation of material; but the evangelist also presents a picture of Jesus, the Teacher, who has *his own teaching purpose*, material and method. It is a picture within a picture, and the teacher should realize

whether he is, in the use of a given passage, teaching again the lesson which *Jesus* taught, or the lesson which the *biographer* of Jesus was seeking to convey.

HOW TO USE THESE STUDIES

An important feature of this course is *the actual reading and study of the Gospels themselves.* The following pages are intended only as a guide to such thoughtful study. Most of the time expended in preparation should be spent upon the biblical text; it is this which the teacher must use in teaching, and now is his opportunity to master it.

Moreover, it is to be studied, not merely to become familiar with the life and teachings of Jesus; it is to be studied with the thought in mind that *it is again to be used as teaching material.* If the suggestions herein made are faithfully followed, the four Gospels will be worked through *several times* during the course. This will prove to be one of the most rewarding tasks the student has ever undertaken; irrespective of what may be learned from this manual, this of itself will give the teacher a sense of confidence and assurance.

Most important of all are *the questions provided in connection with the study of the text.* They are intended to provoke thought upon the problems the teacher must meet in the teaching of the Gospels. A careful and attentive answering of these questions each week *in writing* will contribute greatly to the teacher's mastery of the material.

For those who wish to pursue further the lines of investigation suggested by this rapid survey, a few selected references to other books are appended. But the main purpose of *this* study should never be lost sight of — which is, to become thoroughly familiar with the Gospel records and *to learn how to use them so as to influence conduct.* When the course is pursued in a training class, a recitation period of not less than forty-five minutes — if possible, an hour — should be available.

LESSON I

The Gospel According to Mark

PRESENTING A PICTURE OF JESUS, THE MAN AS HE WALKED AMONG MEN; WRITTEN TO MEET THE NEEDS OF A GENTILE CHURCH: THE MEMOIRS OF AN INTIMATE FRIEND AND EYEWITNESS.

"And John, the presbyter, also said this: 'Mark, having become the interpreter of Peter, wrote accurately whatever he remembered, not, however, recording in order the things that were said or done by the Christ. For neither did he hear the Lord, nor did he follow him; but afterward, as I have said (he followed) Peter, who adapted his teaching to the need of the occasion, but not as if he were making a systematic arrangement of the words of the Lord. So that Mark did not err at all in writing some things as he remembered them. For he was careful for one thing, not to pass over any of the things that he had heard or to state anything falsely in them.'"[1]

Thus wrote Eusebius, quoting from Papias a tradition concerning the authorship of the Second Gospel, reaching back to about 170 A.D. Little else is known of the writer. In nine places in the New Testament reference is made to one who is generally identified as this person. (Acts 12 : 12, 25; 13 : 5, 13; 15 : 36ff.; Col. 4 : 10; 2 Tim. 4 : 11; Phile. v. 24; 1 Pet. 5 : 13.) From these it appears that he had both a Hebrew and a Latin name, "John Mark," that he was a cousin of Barnabas and a companion of Paul on their first missionary journey, that he

[1] *A Short Introduction to the Gospels*, E. D. Burton.

incurred the displeasure of the Apostle by refusing to continue the journey, thus causing a separation between Paul and Barnabas, but later appearing as Paul's "fellow-laborer" and winning his kindly commendation.

If, as Irenæus affirmed, he wrote at Rome shortly after the death of Peter and Paul, the date of the original writing would be somewhere between 64 and 70 A.D.

From such tradition it is inferred that the *original* writing of Mark possessed the following characteristics:

> It contained *Peter's reminiscences* of Jesus —
> These were recorded with *great fidelity* —
> They were arranged, not chronologically, but in the order best suited to his immediate and practical *teaching* purpose.

We may catch glimpses of this earlier material in our present Gospel. There are, for example, passages which have about them all the freshness of local color we should expect in *a description by an eye-witness*. In such passages the facts alone speak and make their immediate appeal. *Jesus himself* appears before us, against the background of Palestine and in the midst of all the characteristic forms of Judaism. We seem to see him as he walked among men in his simple and complete humanity, stirred by human feeling. (Examples of such passages are these: Mark 1 : 21–27, 30–34; 3 : 1–5; 6 : 1–4, relating cures in connection with which Jesus gives expression to some characteristic utterance; 1 : 10–11; 2 : 18–22; 12 : 35–37, referring to his Messianic character; 2 : 10, 28; 8 : 31, 38; 10 : 33, 45; 14 : 21, 41, 62, illustrating his use of the term "Son of Man," and 8 : 31; 10 : 32, 34, etc., in which he refers to his imminent death.)

Again, a series of incidents is narrated, *bound together by certain common relationships* in time or place.

Such a series we see in the description of that first busy sabbath in Capernaum (1 : 21–39); or the first day in Jerusalem (11 : 1–12 : 12).

At times we have a chain of incidents apparently *selected because of the light they throw upon questions* which kept insistently arising. Thus, as Paul said, the thought of a Christ who could meet death by crucifixion was "to the Jews a stumbling-block," a contradiction in terms. His followers were obliged to meet this difficulty.

Five passages (in 2 : 1—3 : 6) undertake to explain *why the Jews came into conflict with Jesus.* Another group (3 : 21–35 and 6 : 1–6) emphasizes the *moral perversity and lack of spiritual perception* on the part of the Pharisees, the fellow-townsmen and even the relatives of Jesus; while these characteristics are still further illustrated in their controversies with Jesus (12 : 13–44).

Other groups of passages bear upon *questions which were no doubt frequently asked concerning the theme of most vital interest* to those of Jewish parentage, the Kingdom of God. What was it like and how was its dominion to be extended? (4 : 1–9, 21–32.) What were the conditions of entrance? (10 : 13–45), and what the manner of its appearing? (13 : 1–6, 28–37.)

Still another type of question would concern *the twelve disciples and their relation to Jesus:* their call (1 : 16–20, 3 : 13–19), their sending forth (6 : 7–16), their confession (8 : 27 — 9 : 1), their ambitions (9 : 33–40).

In such passages and groups of passages we seem to catch glimpses of the combined activity of Peter, the *teacher and preacher*, and Mark, the *interpreter and scribe.* But the existence of these more or less fragmentary reminiscences no doubt created the desire for a more complete and orderly setting forth of the facts regarding Jesus. The questions which pressed for answer in the primitive Christian community, as at Rome, would

naturally tend to group themselves about two main interests: *the interest in the community itself*, its origin, history and relation to the Twelve, and *the interest in Jesus and the grounds of his claim to their loyalty*. Such questions are vital to faith and would become more urgent as eye-witnesses of his activity began to pass away. The first work to meet these needs, so far as we know, was the *Gospel According to Mark*, in which are incorporated in continuous narrative the acts and words of Jesus which Peter "remembered" and Mark "wrote down." The Gospel does not attempt an account of the *complete* life of Jesus; it tells nothing of his birth, infancy and youth, and comparatively little of his teachings except in incidental form. Moreover, in the older manuscripts, the Gospel breaks off abruptly in the midst of a sentence, the conclusion being lost.[1] In this brief compass, — hardly twenty thousand words, which may easily be read within an hour and a half, — is given the story of *the public career of Jesus in its relation to the little group of his disciples*, on the one hand, and *to the increasing opposition of Jewish ecclesiastics*, on the other. It is a most vivid, informing, self-consistent narrative, — the earliest extant, — in which is presented a graphic picture of Jesus as he walked among men, in the cities, along the highway or amid the green fields of Palestine. It appeals to readers of an impressionable rather than reflective type of mind and brings to them the assurance of facts as the basis for their faith.

The material of the Gospel falls naturally into two main divisions:

PART I THE MINISTRY IN GALILEE, CHS. 1–9.
PART II THE MINISTRY IN JUDEA, CHS. 10–16.

In Part I the interest centers mainly in the *circle of*

[1] See *American Revised Version*, Mark 16 : 9, footnote; and Moffatt, *A New Translation of the New Testament*, Mark 16 : 8 and footnote.

disciples, who are drawn into closer intimacy and loyalty to Jesus as there develops in Scribes and Pharisees a spirit of criticism and opposition. *Three stages* may be distinguished in the course of this two-fold development.

In Part II, the narrative moves steadily forward, in chronological order, toward *the tragedy on Calvary*, which Jesus interprets as a necessary phase of the trials and sufferings which must precede the inauguration of the better (Messianic) time. This also consists of several distinct sections.

DIRECTIONS FOR STUDY OF THE GOSPEL OF MARK

This portion of each chapter should form the basis for class discussion.

With open Testament,[1] *and with notebook and pencil in hand, read rapidly the Gospel of Mark, writing down your impressions:*

PART I — THE MINISTRY IN GALILEE (CHS. 1–9).

A. THE BEGINNINGS OF FAITH: THE BEGINNINGS OF CRITICISM. (1 : 16 — 3 : 6.)

1. What significance do you see in the calling of the fishermen, as related in this connection? (1 : 1–20.)

2. What impression did Jesus make at Capernaum? (1 : 21–39.)

3. How does the author account for the opposition of Pharisees? (2 : 1 — 3 : 6.)

4. What is the significance of the statement in 3 : 6?

B. COMPLETION OF COMPANY OF DISCIPLES; OPPOSITION INCREASES AS POWER OF JESUS BECOMES MANIFEST (3 : 7 — 5 : 43.)

1. Make a list of the malicious charges brought against Jesus by the Scribes. (3 : 20–35.)

2. In the parables concerning the growth of the king-

[1] A fresh translation, either Moffatt, *A New Translation of the New Testament*, or Weymouth, *The New Testament in Modern Speech*, is strongly recommended.

dom, what suggestion is implied as to why Jesus did not meet with more apparent success? (4 : 1–34.)

3. What conclusions are drawn by the author of the Gospels from the miracles of Jesus? (4 : 35 — 5 : 43.)

C. MISSION OF THE TWELVE; GROWING INTIMACY AND LOYALTY; CLIMAX IN PETER'S CONFESSION; OPPOSITION MORE BITTER AND EXTENSIVE; CRISIS IS REACHED AT CÆSAREA PHILIPPI. (6 : 1 — 9 : 50.)

1. Show the significance, from the point of view of the early Christians, of the successful mission of the Twelve, taken in connection with the attitude of fellow-townsmen and relatives toward Jesus, and Herod's execution of John the Baptist. (6 : 1–32.)

2. Read and compare two parallel sections (6 : 33 — 7 : 37 and 8 : 1–26.)

a. What is the significance of the *feeding?* (6 : 33–44; 8 : 1–10. Compare 6 : 45–52 and 8 : 14–21.)

b. What is Jesus' wish in regard to the *healing?* (7 : 31–37; 8 : 22–26.)

c. What charges or demands are made by his opponents, and how does Jesus meet them? (7 : 1–23; 8 : 11–12.)

3. Study carefully the crisis at Cæsarea Philippi; what were its elements of seriousness? In this connection, what was the significance of Peter's confession? (8 : 27–30.)

4. Notice the effort of Jesus to withdraw from public life and to devote himself to his disciples. Why was this? Make a list of his counsels to them. (8 : 27 — 9 : 50.)

PART II — THE MINISTRY IN JUDEA (CHS. 10–16.)

A. THE JOURNEY TO JERUSALEM. (10 : 1–45.)

1. Make a list of the conditions of entrance into the Kingdom of God, as here given. (10 : 13–31.)

2. Show the bearing of vs. 35–45 upon any questions arising in the early Christian communities.

B. THE DAYS IN JERUSALEM. (10 : 46 — 12 : 44.)

1. What contrast do you notice in the mood of Jesus as compared with his earlier behavior? (10 : 46 — 11 : 33.) Do we get any hint of explanation in 12 : 1–12?

2. Study the controversies in chapter 12. What are the topics discussed? With what purpose? By what kinds of people? With what result?

C. COUNSEL AND WARNINGS ABOUT THE FUTURE. (CH. 13.)

What is the bearing of chapter 13 upon the hope of the early Christians for a speedy realization of the Kingdom of God?

D. THE STORY OF THE CROSS. (14 : 1 — 16 : 8.)

Make a list of the events of Passion Week in order. Does this narrative throw any light upon questions that might have been asked regarding the apparent failure of Jesus, as Messiah?

TOPICS FOR PAPERS AND DISCUSSION

1. Write a brief description of Jesus as he appears to you after your study of the Gospel of Mark, presenting it in the form of a paper.
2. State the fundamental issue between Jesus and his opponents.
3. Formulate in a few sentences the real message of Jesus, as expressed in his own words and interpreted by his life.
4. Does the popular idea of Jesus today agree with your own impressions after the study of Mark's Gospel? If not, in what respects does it differ? If it differs, how do you account for the difference?

LESSON II

The Gospel According to Matthew

THE SAYINGS AND THE STORY OF JESUS, THE MESSIAH; A PICTURE OF JESUS AS HE APPEARED TO A JEW; WRITTEN FOR JEWISH READERS; HOW JESUS SATISFIES THEIR EXPECTATION OF A MESSIANIC KING

If the Gospel of Matthew is opened at the thirteenth chapter and one begins to read at the fifty-third verse, the remainder of the Gospel will be found to *follow closely the order of events as described in the Gospel of Mark.* Some incidents occurring in Mark are omitted, some narratives of Mark are condensed in Matthew, other narratives are combined into one, some incidents and parables are inserted in Matthew which do not appear in Mark and the story of Passion Week is considerably more full; but the *order* is clearly the same in both.

The first thirteen chapters, however, follow a *topical* plan of arrangement. Much of this material has no equivalent in Mark, and consists of Jesus' *words*, arranged according to certain leading ideas and expressing his ethical requirements. The members of the early Christian communities, particularly in Jewish circles, had indeed "the Law and the Prophets," but appeal was also made to what Jesus had said. Nothing could be more natural than to collect these *sayings* which were current for a considerable period in oral form.

A tradition proceeding from Papias (about 150 A.D.) states that "Matthew composed the Sayings ('Logia')

in Hebrew (Aramaic?), and each interpreted them as he was able." It is probable that the word "Sayings," or discourses, applies to such material as is incorporated in Matthew 5–13, and is also to be found in the Gospel of Luke. We may suppose that the writer of our present "Gospel According to Matthew" supplemented the collection of the "Sayings of Jesus" with other material at hand, mainly that contained in the Gospel of Mark,[1] thus combining in one document *a narrative of the words and deeds of Jesus.*

Our only clue to the author's identity is that supplied in the title, "According to Matthew," and in the tradition referred to by Papias. From frequent allusions which indicate an intimate acquaintance with Palestine, and from abundant quotations from the Hebrew Old Testament, we infer that he was a Jewish Christian.

The most persistent difficulties of faith to overcome, for those situated in Jewish surroundings, arose *from the apparent discrepancy between the Messianic expectations of Judaism and the actual course of events in the life of Jesus.* It was particularly difficult to reconcile the death of Jesus upon a cross with his Messianic character.

The Gospel According to Matthew undertakes to meet these difficulties. It is *an argument for the Messiahship and authority of Jesus.* The author attempts to show from a survey of Hebrew history, the *timeliness* of his coming; while from frequent quotations from the prophets, he seeks to prove the *erroneousness of the popular notion of Messiahship* and the exact correspondence between the details in the career of Jesus and the ideals expressed in Old Testament prophecy.

[1] "Never has mankind listened to simpler, more direct, more living, and more convincing narratives drawn from the life of one of the great ones of human history. Never has there been bestowed upon men a work of purer literary art — a work wherein the artist is more completely effaced in his subject — than in these two original Gospels." (Peter's reminiscences in Mark and the "Logia" of Matthew.) Von Soden, *The History of Early Christian Literature,* pp. 152–3.

The author does not confine himself, however, to the disproof of mistaken theories regarding the Messiah, but proceeds constructively to make clear, from the words of Jesus himself, *the real nature of the Kingdom of Heaven*, and to explain its apparently humble character, and slow fruition. Men see only its modest beginnings, the present is a time of transition, the full glory will appear upon the return of the King.

The *purpose* of the Gospel of Matthew was *to instruct the communities of Jewish Christians in Palestine*, confirming their faith in Jesus as Messiah, helping them to a plane of living according to standards ethically higher than those attained by their Jewish neighbors, and encouraging them to hope for the return of the Messiah to establish his Kingdom. The author has skilfully arranged his material so as to present an argument which is consistent and complete.

His point of view and the trend of his argument are most clearly apprehended in the first thirteen chapters, which have been called, not inappropriately, "A Catechism of the Life of our Lord."

DIRECTIONS FOR STUDY OF THE GOSPEL OF MATTHEW

Read the Gospel rapidly, noting down impressions as you read.

PART I. THE MESSIANIC KING AND THE LAW OF THE KINGDOM. (CHS. 1–13.)

INTRODUCTION. THE BIRTH AND INFANCY OF JESUS, THE MESSIAH, AND HIS ENTRANCE UPON HIS WORK.

The *argumentative* character of Matthew is apparent in the very first chapter. Read successively vs. 1, 2–6, 6–11, 11–16, and 17. Notice the *formal division of Hebrew history* into three great epochs of fourteen generations, each inaugurated by a great character.

1. Who were these characters?

2. What *conclusion* is to be drawn from the fact that Jesus was born at the end of a period of fourteen generations?

In the story of the birth and infancy of Jesus (1 : 18 — 2 : 23) notice especially the author's appeal to Old Testament *prophecy* in 1 : 23; 2 : 6, 15, 18, 23.

3. What is the *argument*, thus far, from history and prophecy, regarding Jesus? Write down in your own words the *main thesis*, with points supporting the thesis.

Follow the argument on, as the author tells the story of Jesus' introduction to his ministry, chs. 3 and 4. The first section records, (*a*) The Appearance of the Baptist (3 : 1–12), (*b*) The Baptism of Jesus (3 : 13–17), and (*c*) The Temptation (4 : 1–11). The remainder of ch. 4 is devoted to a description of Jesus' withdrawal to Galilee and his selection of Capernaum as a place of abode. Here we are introduced to his first disciples and his first successes.

4. What *purpose* does the narrative concerning John the Baptist serve in the writer's argument? (See 3 : 3, 14–17.)

5. What *problem* confronted Jesus on the occasion described in 4 : 1–11? Under what distinct aspects? (See vs. 3–4, 5–6, 9–10). How does this incident strengthen the argument of the book?

6. What further points are supplied in the passage, 4 : 12–25?

A. THE LAW OF THE KINGDOM OF HEAVEN, CONTRASTED WITH THE LAW OF MOSES. (CHS. 5–7.)

Five sections follow, the first of which has been called "The Magna Charta of Christianity," a kind of fundamental legal code for Christians, set over against the Jewish legal code. Study the structure of this section:

1. *Its introduction*, (*a*) appealing to the *interest* of the hearers (5 : 1–12); following this, (*b*) words of *exhortation* (5 : 13–16), and (*c*) the idea that the *new* code is not subversive of, but superior to, the *old* (5 : 17–20).

2. *The main portion of the section* sets forth, (*a*) the duties of Christians in their primary *social* relations, — the safeguarding of life, the preservation of the family, the abuse of oaths, the application of the principle of retaliation, the extension of the law of love — summing up the whole series with the admonition to strive after *divine perfection* (5 : 21–48); (*b*) the *religious* duties of Christians, — almsgiving, prayer, fasting (6 : 1–18); (*c*) the Christian attitude toward *property* and earthly possessions (6 : 19–34).

3. *The remainder of the section* consists of exhortations, warnings and rules of conduct interspersed, all comprehended in the Golden Rule (7 : 12) and further emphasized in a comparison (7 : 15–19) and a parable (7 : 24–27).

B. THE DEEDS OF JESUS, ESPECIALLY HIS MIRACLES, AS EVIDENCE OF HIS MESSIAHSHIP. (CHS. 8–9.)

The material of these chapters is also found, for the most part, in the Gospel of Mark, but is here rearranged according to a *topical* scheme which is better suited to the argument of Matthew.

Matthew selected these incidents as *illustrative of the public ministry of Jesus*, especially his miraculous deeds. The opening and closing portions (8 : 1–17 and 9 : 18–34) contain each three accounts of miracles. There are two groups of three narratives each, showing the power of Jesus in controversy, over the forces of nature and the forces of the spirit world (8 : 18–34). Three occasions are recorded of his disregard of religious customs, thus causing offence (9 : 1–17).

Make a list of these twelve stories, and show how their presence here, and in this arrangement, strengthened the argument for the Messiahship of Jesus.

C. THE TWELVE DISCIPLES, PARTICIPANTS IN HIS MESSIANIC WORK, CHOSEN FROM JUDAISM. (CH. 10.)

This section also *consists of rules*, — it has been called a "Breviary for Christian Missionaries." It opens (*a*) with an *introduction* (9 : 35 — 10 : 4), and continues (*b*) with a *series of rules* (5–15), the remainder of the section (*c*) being devoted to *words of warning, counsel and encouragement.*

Notice the limiting of this mission of evangelization to "the lost sheep of the house of Israel," v. 6. What difficulties are mentioned here in ch. 10? What methods of overcoming them suggested?

D. THE OPPONENTS OF JESUS, SHOWING JEWISH MISUNDERSTANDING AND EXPLAINING HIS APPARENT ILL SUCCESS. (CHS. 11 and 12.)

These two chapters describe the *nature of the opposition to Jesus:* (*a*) the misgivings of John the Baptist and his disciples (11 : 2–19), (*b*) the Galilean cities (vs. 20–24), (*c*) the national religious leaders (vs. 25–30). (*d*) In ch. 12 : 1–14 are described two controversies with Pharisees regarding sabbath observance, and (*e*) the charges are brought to a climax and roundly refuted by Jesus.

Point out in these chapters any verses or paragraphs indicating (*a*) that this opposition was unreasonable, and (*b*) that Jesus, though greatly troubled and annoyed, was superior to these attacks. At the same time, show how even unreasonable attacks might give the impression of ill-success, and how such a section as this at this point would be likely to affect those inclined to doubt.

E. JESUS' TEACHING, BY PARABLES, CONCERNING THE KINGDOM OF HEAVEN. (CH. 13.)

In this chapter are *seven parables*, setting forth in picturesque form the *real nature of the Kingdom of Heaven.* In these we may see reflected *current popular criticisms of Christianity:* (*a*) Why is it a failure? (*b*) Why is it such an insignificant movement? (*c*) What has it to offer? (*d*) Why is it such a mixture of good and evil? The answers to these charges are set forth in parables as follows:

(*a*) "*Why a failure?*" Answered in the parables of the Good and Bad Soil, and the Wheat and the Tares (vs. 1–30, 34–43).

(*b*) "*Why such an insignificant movement?*" Answered in the parables of the Mustard Seed, and the Leaven (vs. 31–33).

(*c*) "*What has it to offer?*" Answered in the parables of the Hidden Treasure and the Pearl of Great Price (vs. 44–46).

(*d*) "*Why such a mixture of good and evil?*" To which the parable of the Drag-net is an answer (vs. 47–50).

Formulate these answers, respectively.

PART II. THE CRISIS IN JESUS' MINISTRY IN GALILEE. HIS MINISTRY IN JERUSALEM, AND THE STORY OF THE CROSS. (CHS. 13:53—28:20.)

This portion of the Gospel of Matthew follows almost exactly the order of the narrative in Mark, as is clear upon comparing the various sections with corresponding passages in Mark. With the aid of a harmony[1] make a list of the incidents recorded in Matthew, chs. 14–28, which have a parallel account in Mark, and notice the

[1] Stevens and Burton is recommended, or Huck's Synopsis.

order followed by each. Make note of all those which have no corresponding equivalent in Mark, and also of those peculiarities in Matthew's presentation which indicate his *purpose* in writing. Note especially any differences between the two Gospels in their *account of the Crucifixion and its attendant circumstances.*

How does the present writer sometimes elaborate incidents, to bring out a *special emphasis?* (e. g., 16 : 18; 18 : 15–20.) These passages seem to show that the Christian Church had already attained to a somewhat *definite form of organization.* The baptismal formula in 28 : 19 also indicates that the rites of the church were already becoming fixed in form. Indeed, one effect of a writing of this character would naturally be to create *a tendency to make the life of the church conform to the definite rules herein set forth.* These considerations have led some to suggest for the Gospel of Matthew in its present form a comparatively *late date,* possibly as late as the first decade of the second century.

TOPICS FOR PAPERS AND DISCUSSION

1. From the notes you have made prepare a written *outline of the argument of the Gospel According to Matthew,* keeping especially in mind the problems arising among Jewish Christians and indicating the kinds of proof brought forward in support of the argument.

2. On the supposition that Christianity had to make its way in Palestine against an atmosphere of Judasim, with its tendency to discredit the Messianic character of Jesus, and to discount his teaching as being no better than Judaism, show how a writing like the "Sermon on the Mount" would be helpful in establishing the faith of Christians and in enabling them to make headway against opposition.

3. Which Gospel, Mark or Matthew, presents more clearly the character of Jesus?

4. What important contribution has the Gospel of Matthew made that is of permanent value, but lacking in Mark?

LESSON III

The Gospel According To Luke[1]

A HISTORIAN'S VIEW OF THE HUMANITY OF JESUS; WRITTEN FOR ALL MEN EVERYWHERE WHOSE HEARTS ARE RESPONSIVE TO THE APPEAL OF HIS GOODNESS, HIS SYMPATHY AND HIS TENDERNESS

The Gospel of Luke is provided with a *preface* (Luke 1 : 1–4), from which we gain the following information:

1. *Several authors* had already set forth the established facts upon which the Christian faith is founded.

2. These narratives were based upon *oral accounts*, originally given by *eye-witnesses* of the events described.

3. None of these accounts was wholly satisfactory; the present writing undertakes to present the facts *in order*.

4. The writer, not himself an eye-witness, is *dependent upon the accounts of others*, both written and oral, all of which he has *carefully investigated* in the interest of accuracy.

5. The Gospel is addressed, or perhaps we should say *dedicated*, to one who has been already instructed,[2] but who is perplexed by conflicting statements.

6. The name of the reader, Theophilus,[3] with its qualifying adjective, 'most excellent,' suggests *a person of prominence*, while the fact that the Gospel was written in Greek implies a *Gentile reader* of some education. The book of Acts, evidently by the same author and

[1] The treatment of this Gospel is necessarily somewhat longer than that of Mark and Matthew. The class discussion may be mainly confined to the topics at the end of the chapter.

[2] The word translated "instructed" is the same as our word "catechized" and signifies *oral* instruction. The reference here implies that the person addressed had been instructed as a catechumen under Christian teachers, as a candidate for admission to the Christian church or community.

[3] The Greek word, "Theophilus," signifies "Friend of God." It may be the name of an individual, or possibly a general title for the average Christian reader, an imaginary name for the typical catechumen.

intended as a continuation of the Gospel story, is also addressed to Theophilus.

On comparing Luke with Mark, it appears that the larger part of the material in Mark is found also in Luke. The *order* of the sections in this large body of material is, for the most part, the same in Luke as that followed in Mark, and in Matthew. This block of material may have been generally in use by catechists. In addition to this there were current "scraps" of material connected with the life and teaching of Jesus, anecdotes, striking sayings or deeds, and other memorabilia.

Two sections in Luke (6 : 17 — 7 : 35 and 9 : 51 — 17 : 37) have parallels in Matthew but not in Mark. These sections record the *teachings* of Jesus concerning ethical relations, discipleship, the spirit of Pharisaism, a right attitude toward worldly possessions, and the disasters that seemed to be impending. Apparently these sections in Luke were, like those in Matthew, based upon the collection of "Sayings of Jesus" already referred to. This material, however, is less extensive than in Matthew and follows a different order of arrangement.

In addition to these two sources, the writer must have had access to *other material*, to which there are no parallels in Mark or in Matthew. Much of this is very beautiful, such as the stories and songs connected with the birth and boyhood of Jesus. Luke also supplies a genealogy, but a different one from Matthew's. The preaching of John the Baptist is described in fuller detail, and the preaching of Jesus at Nazareth. From this Gospel we learn most of what we know concerning the women disciples of Jesus. In Luke the narratives of the Resurrection are more complete, dwelling especially upon its corporeal nature, and adding the story of the walk to Emmaus.

From these *three sources*, Mark, the Sayings of Jesus, and the body of material which his own industry supplied, the author constructed his Gospel. *He freely made omissions, changed the order and revised the phraseology.* He kept in mind throughout his *practical purpose*, which is in part disclosed in the preface but which we may also infer from the character of the Gospel as a whole. Regarding his purpose, these additional points are worthy of mention:

1. *A desire to commend Christianity to those in high, and perhaps official, position.*

2. *A desire to emphasize the social value of the gospel of Christ.*

The result of following out this purpose is a Gospel with a singularly *universal* appeal. The author dwells fondly upon those details which show the effect Jesus produced upon those who saw and heard him, and his influence upon all classes of people: Jew and Gentile, man, woman and child, rich and poor, learned and ignorant.

As to the *author* himself, it is generally believed that the same person was the author of the third Gospel and of the book of Acts (Acts 1 : 1). Tradition identified him with the Luke who was the companion and fellow-traveller of Paul from Troas to Philippi, which city was perhaps his home (Acts 16 : 10–12). He was with Paul also at a later time (Acts 20 : 3–5; 21 : 15 and ch. 27). He appears again with Paul in Rome (Col. 4 and Phile. v. 24), and is known as " the beloved physician." From his mastery of the Greek language it is inferred that he had received a liberal education.

DIRECTIONS FOR THE STUDY OF THE GOSPEL OF LUKE

The text is to be read, rapidly but attentively, with pencil and note-book in hand.

PREFACE (1 : 1–4). Make a note of all points, stated or

implied in the preface, which throw light upon the *character* and *purpose* of this Gospel.

INTRODUCTION. FROM THE BIRTH OF JESUS TO HIS ENTRANCE UPON HIS PUBLIC CAREER; IN FAVOR WITH GOD AND MAN. (1 : 5 — 3 : 38.)

Read chapters 1 and 2 in the light of the verse, 2 : 52, which gives a hint as to *the author's point of view.* Into this section he has gathered a collection of beautiful stories and poems connected with the early life of Jesus (perhaps obtained from the Holy Family at Nazareth), of which we should otherwise know nothing except for the references in Matthew's Gospel.

Luke gives no hint of any *difficulty arising from Herod's jealousy;* nothing is said of the visit of the Magi, the flight into Egypt or the massacre of the children. Notice the chronological notes (in 2 : 1–2 and 3 : 1–2).

Compare the *geneaolgy* (3 : 23–38) with the one in Matt. 1 : 1–17. Notice the absence of any division into epochs. Luke's genealogy begins with Jesus and traces His lineage backward, through Adam, and up to God; Matthew's begins with Abraham, the progenitor of the Hebrew race, and traces the line of descent forward to the time when another great leader might be expected to appear.

Compare the narrative of John the Baptist's preaching (3 : 2–20) with those in Matthew, and Mark. Also, the story of the Baptism of Jesus (v. 21–22) with the parallel accounts. Notice the realistic touch which Luke supplies in his description of the descent of the Holy Spirit, "*in bodily form*, like a dove," (v. 22).

PART I. THE MINISTRY OF JESUS IN GALILEE; HIS GROWING POPULARITY (4 : 1 — 9 : 50).

A. THE PROGRAM OF JESUS. (4 : 1 — 5 : 11.)

Four narratives dealing with the program of Jesus

are here supplied, based upon Mark but somewhat elaborated (see Table and Harmony). They introduce the reader to his ministry and furnish a clue to its interpretation.

The first (4 : 1–13) shows Jesus upon the threshold of his career; he has identified himself with John the Baptist, but *has yet to win popular recognition for himself*. In the "Temptation," false views of Messiahship are rejected and the principles decided upon which are to guide his future action.

1. Compare this section with Matt. 4 : 1–11. State briefly the principles which Jesus here made his own.

In obedience to these principles, Jesus returns to his home town and declares to his fellow-townsmen his life purpose (4 : 14–30).

2. What result follows this announcement? How is this explained?

Following his experience at Nazareth, Jesus takes up his abode in Capernaum, where the program is inaugurated. (4 : 31–44.) (Compare the account in Mark 1 : 21–45.)

3. How did men respond to this beginning in Capernaum?

We next see Jesus securing men to participate, as helpers, in his ministry. Compare this narrative (5 : 1–11) with the parallels in Mark and in Matthew.

4. What, according to Luke, aroused the admiration of these men for Jesus? What did he promise them?

5. What impression has Jesus made thus far?

B. THE POWER OF JESUS OVER DISEASE AND OPPOSITION. (5 : 12 — 6 : 11.)

1. Make a list of the incidents here mentioned showing the exercise of power by Jesus. What effect was produced upon hearers and bystanders?

C. THE CALL AND TEACHING OF THE TWELVE. (6 : 12–49.)

1. Compare the *circumstances* of the call, and the *names* of the Twelve (6 : 12–16) with the parallels in Mark 3 : 13–19, and Matt. 10 : 2–4. What differences are noticeable?

2. The next section (6 : 17–49) is based upon the "Sayings of Jesus," which also underlie the "Sermon on the Mount." (See Table.) It is a sermon on the *plain* in Luke (v. 17), and this account makes *no reference to the Law of Moses*. Here, in Luke and in Matthew, are apparently two versions of the collected "Sayings of Jesus." Both may have been in current use in catechetical classes. Which has the closer connection with the Jewish Law? Which has the stronger ethical emphasis? Which would be better suited to Gentile readers, and why?

D. ACTS SHOWING THE POWER AND INFLUENCE OF JESUS. (7 : 2 — 9 : 50.)

This section is composed of *five* passages: the first and third are drawn from the "Sayings of Jesus," each being followed by a companion passage supplied by the author himself. The last passage contains a group of incidents and parables based upon Mark. (See Table.)

1. Study together the story of the Healing of the (Gentile) Centurion's Servant, from the "Sayings" (7 : 2–10 and Matt. 8 : 5–13), and the narrative of the Raising of the Widow's Son, supplied by Luke (7 : 11–17). How does the second *heighten the effect* produced by the first?

2. Study also together the account of the Deputation from John the Baptist (7 : 18–35; compare Matt. 11 : 2–19), and the story of the Anointing by the Woman who was a Sinner and the Devotion of the Women Dis-

ciples, 7 : 36 — 8 : 3. What is the *effect* produced upon the reader of the contrast between John's uncertainty and the loyal devotion of these women?

3. Make a list of the incidents and parables (from Mark) included in the passage 8 : 4 — 9 : 50. In what way do these serve the purpose of Luke?

PART II. THE JOURNEY TO JERUSALEM; THE CLIMAX OF JESUS' POPULARITY. (9 : 51 — 19 : 27.)

This portion of the Gospel commences with a passage regarding discipleship, based upon Mark's narrative (9 : 51—10 : 24; compare Mk. 8 : 19–22). Following this is a section (10 : 25—18 : 14), including nearly eight chapters of material found only in Luke, (except 11 : 14–36, which is parallel to Mk. 3 : 19–30 and Matt. 12 : 22–45). This section has been called Luke's "Scrap-basket." It is held that Luke collected a large amount of material, — sayings, discourses, controversies and parables, — which existed as *isolated fragments* and had lost all connection with definite time and place, but is inserted here because the author had no means of dating it. This section contains some of the most precious bits of Jesus' teaching, such as the story of the GOOD SAMARITAN, the discourse on PRAYER, the three parables of the LOST SHEEP, the LOST COIN and the LOST SON, the parable of the PHARISEE AND THE PUBLICAN — material moreover which, as much as any other, enables Luke to give to his Gospel the stamp of *universality*.

Resuming the narrative of Mark (at 18 : 15–43), Luke takes up again the account of the journey to Jerusalem. (Compare Mark 10 : 13–52.)

This part concludes with the story of Zacchæus and the parable of the Nobleman (19 : 1–27), which are found

only in Luke and emphasize the teaching of Jesus regarding *the stewardship of wealth.*

1. It has been observed that "Luke is especially careful to trace *the disentanglement of Christianity from Judaism.*" Show how this might serve the author's purpose and point out illustrations of the process in this division of the book (9 : 51 — 19 : 27).

2. What do you find in these chapters about Pharisaism?

About Samaritans? About Wealth? About Childhood? About Womanhood? About the universality of God's love? About the relations of men to each other?

PART III. AT JERUSALEM; THE TRAGEDY OF THE CRUCIFIXION. (19 : 28—23 : 56.)

Compare this account with its prototype in Mark 11 : 1 — 15 : 47. Make a note of any differences between the two. Which narrative is more similar to that in Mark, — Luke's or Matthew's? Which of the three is the most vivid and realistic? Which makes the strongest appeal to the emotions of the reader?

CONCLUSION. THE TRIUMPH OF THE RESURRECTION. (CH. 24.)

The Gospel of Mark, as we have seen, breaks off abruptly at 16 : 8. Notice how the Gospel of Luke concludes the story of the Resurrection.

1. What *evidences* does the author supply of the fact of the Resurrection? (24 : 15f., 30f., 36, 51.)

2. What *solution* does he offer to the problem of the death of the Christ? (vs. 26f., 44–46.)

3. What has he to say as to the *mission* of the disciples? (vs. 47f.)

TOPICS FOR PAPERS AND DISCUSSION

From your study of the Gospel of Luke, write out in a brief paper your impressions upon the following points:

1. *The characteristics of the author.*

(*a*) He has been described as a man "with a large heart and fond of those incidents which reveal the same quality in Jesus." Give references illustrating this characteristic.

(*b*) He has been called "an artistic soul," and "a poet-painter." Cite instances which show this quality.

2. *The author's purpose.*

It is thought that the writer may have had in mind to remove the following difficulties in the way of faith in Jesus as among Gentiles.

3. Luke has been characterized as preeminently the Gospel of the Fatherhood of God and the Brotherhood of Man; is this a correct estimate? It has been called "the most beautiful book ever written"; is this an extreme statement?

LESSON IV

The Gospel According to John[1]

AN INTERPRETATION OF JESUS, THE CHRIST; WRITTEN FOR THOSE PERPLEXED BY DOCTRINAL CONTROVERSY: JESUS, THE CHRIST, THE SON OF GOD, THE BRINGER OF LIFE TO THOSE WHO BELIEVE

The *purpose* of the Gospel According to John is stated in chapter 20 : 31. It is not desired to relate *all* that might be told concerning Jesus (20 : 30; compare 21 : 25). Neither is the purpose *critical* nor chronological. The writer's method is *selective;* out of the large amount of available material he has chosen certain "signs," i.e., those incidents or acts of Jesus which are *significant* of his Messiahship amd Saviourhood. His purpose is *to help men to "believe"* in Jesus as the Christ that thus they may *find life.* The writer is intent upon the teaching of Jesus *concerning himself;* in a time of theological controversy, this Gospel urges upon men the acceptance of a *doctrine* about Jesus, as the Christ, the Son of God.

Christianity had its *struggle with Judaism.* Aside from the difficulty of attributing Messiahship to Jesus, it was hard to admit persons freely to fellowship in the Christian community without requiring them to subject themselves to the Jewish initiatory rite of circumcision. (Acts 11 : 1–18; 15 : 1–33; Gal. 2 : 1–21; Eph. 2 : 11–13.)

The effort to naturalize Christianity within the Jewish

[1] The treatment of this Gospel, as of Luke, is unavoidably somewhat extended. Here, also, the class discussion may be mainly confined to the topics at the end of the chapter.

church did not succeed. Paul was obliged to organize communities of Christians outside of Jewish circles. He was conscious of the embarrassments that would arise for Gentile Christians, both because of the higher moral standards imposed by Christianity, and also because of *the difficulty of harmonizing the teaching of Jesus with current Greek modes of thought.* Paul had an unsatisfactory experience with the Athenians (Acts 17 : 16–34). He wrote to the church at Corinth that the Christian story of a crucified Messiah seemed to the Greeks like "foolishness." (1 Cor. 1 : 23.) They demanded "wisdom," i.e., a philosophical system of doctrine. He admonished his readers to "take heed lest there be any one that maketh spoil of you through his philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." (Col. 2 : 8.) He seemed to see the church, in its immaturity, "tossed to and fro and carried about with every wind of doctrine." (Eph. 4 : 14; Eph. 3 : 8–11; compare Col. 1 : 15–20.) He urged upon his young friend Timothy to be true and not be led astray by false teachers. (2 Tim. 3 : 14 — 4 : 4.) While he felt keenly the seriousness of these intellectual difficulties, it was not easy for Paul, with his rabbinical habits of reasoning, to interpret the Christian message into Greek forms of thought.

In the Gospel of John, this eternal, self-revealing, creative reason, or "*Word*," is *identified with Jesus, the Christ.* The "Word" becomes the agent of salvation, enabling men to have real knowledge of the Creator and Father and to become "sons of God."

At first men expected the *speedy return of Jesus* as Messianic King. As years continued to pass without the fulfilment of this hope, the doctrine of the "Word" in the Gospel of John makes it possible to think of Christ as having *already returned* in Spirit, and of sal-

vation as being accomplished through a spiritual, mystical *union of the believer with Christ.*

Tradition has traced a *close connection between the Gospel of John and those regions in Asia Minor where doctrinal controversy was most intense.* According to Irenæus, "John, the disciple of the Lord, who also lay on his breast, likewise published a Gospel while dwelling at *Ephesus.*" It is reported that John lived with this church at Ephesus, which Paul founded, until Trajan's time (98–117 A.D.). With the destruction of Jerusalem (70 A.D.), the church there ceased to exert a predominant influence; the church at Rome had not yet risen to its place of preeminence. Ephesus was an important center of missionary activity and it was necessary to conserve and extend the work of Paul.

Clement of Alexandria is the author of the statement that "last of all, John, perceiving that the bodily facts had been set forth in the other Gospels, at the instance of his disciples and with the inspiration of the Spirit, composed a *spiritual* Gospel." The last chapter is evidently an appendix (compare vs. 23, 24) added after the death of John. While reflecting the spirit and purpose of the one whose name it bears, the Gospel may have attained its final form through a process of growth, the resultant of teaching and literary effort combined. Testimony from sources far removed from each other indicates that this Gospel was *widely influential* and *highly regarded* during the second century, as authoritative *material of instruction.*

While the Gospel of John has a doctrinal purpose, its doctrine centers in a *Person.* Christ himself is the *central Fact* in the Christian faith; he, himself, is the *revealer of God,* quite apart from his words of teaching. He came that *men may have life, abundantly.* This life is a *present possession.* Whoever "believes" in Christ

and surrenders himself to him is born into a new life, and is endowed with new powers as a child of God. The life after death is but a continuation, under freer conditions, of the life that may be, through faith, here and now. This new life is the same that we see in Jesus; through belief and vital fellowship with him one may share his very nature. Thus *the life of Christ is reproduced in the life of his followers*, in whom his presence abides.

The great words of this Gospel are "Belief" and "Love"; in the first twelve chapters the emphasis is upon the *first*, in the remainder of the book, upon the *second*.

DIRECTIONS FOR STUDY OF THE GOSPEL OF JOHN[1]

With Bible and note-book in hand, read the Gospel through, noting carefully those passages which bring out the writer's purpose.

INTRODUCTION. (CH. 1.)

A. PROLOGUE. THE PREEXISTENT, DIVINE WORD, AND THE WORD INCARNATE IN THE WORLD. (1 : 1–18.) THE KEY TO THE BOOK.

Note the *characteristic attributes* of the "Word" as given in these verses. Compare with the description of Philo's "Logos" given above. What points of similarity do you notice? Does the "Word" here mean "Reason," or the expression of Thought, or a Person, or all of these? What is the relation of the "Word" to God? to the world? to humanity? to "us"?

B. THE BEGINNINGS OF FAITH IN JESUS, THE CHRIST. (1 : 19–51.)

1. JOHN THE BAPTIST. (1 : 19–34.)

Knowledge of the Baptism is *assumed*. From what

[1] Outline, with some slight changes, adapted from Von Soden, *The History of Early Christian Literature*.

sources might the readers of the Gospel have obtained their information?

We have (vs. 35–51) a concrete illustration of the *kind of faith* suggested in the Prologue. Note the *naturalness* of the relationship and the *variety of Jesus' appeal.*

PART I. JESUS, THE CHRIST, AND HIS MESSAGE. (CHS. 2–6.)

INTRODUCTION — " THE BEGINNING OF ' SIGNS ' " —

a. The Water Changed to Wine (2 : 1–11).

b. The Temple Cleansed (2 : 13–22).

Of what were these acts " significant," and how? What was their *effect* upon the disciples? If " signs " are to be regarded as " types of spiritual truth," what truth is typified? What compelled " belief " — the " signs " or something the " signs " suggested, or attested?

A. THE NEW IN CONTRAST TO THE OLD. (2 : 1 — 4 : 42.)

1. ORIGIN AND MISSION OF THE CHRIST (2 : 23 — 3 : 36), IN CONTRAST TO PHARISAISM (NICODEMUS). JESUS, THE CHRIST, SON OF GOD, FROM ABOVE; THE GIVER OF LIFE ETERNAL.

2. JESUS, THE CHRIST, THE COMING TEACHER (3 : 22–30), IN CONTRAST TO JOHN THE BAPTIST.

3. JESUS, THE CHRIST, THE SAVIOUR OF THE WORLD (4 : 1–42), IN CONTRAST TO THE TEACHINGS OF THE SAMARITANS; " THE TRUE WORSHIPERS."

This picture of Jesus, in conversation with the Woman at the Well, shows the *kind of transformation* his personality wrought in some people, quite in contrast to the case of Nicodemus. What was the difference between the message of Christ and the Samaritan teaching (vs. 19–26)? What were the *results* of this conversation?

B. THE NEW EXPLAINED. (4 : 43 — 5 : 47; 7 : 15–24.)

INTRODUCTION — " SIGNS."

a. The Nobleman's Son Healed (4 : 46–54).

b. The Lame Man Cured (5 : 1–16).

The section, 7 : 15–24, should be read immediately after the close of chapter 5; what is the *trend of the argument* with the Jews? What features seemed irreconcilable with Jewish ideas? What symbol is suggested (v. 26)?

C. THE NEW, RECEIVED AND APPROPRIATED. (CH. 6.)

INTRODUCTION — " SIGNS."

a. Feeding of the 5,000. (6 : 1–15.)

What was the *significance* of this act?

b. Walking on the Sea. (6 : 16–25.) For whose benefit was this " sign " ?

What was the *effect upon the Jews* of Jesus' interpretation of his mission (vs. 41–59)? *Upon many of his disciples* (vs. 60–65)? What line of cleavage is becoming apparent (vs. 66–71)?

Notice the artistic structure of this Part I, with its three formal divisions, each introduced by two " signs."

PART. II. THE CHRIST HIMSELF, AS DISCLOSED IN CONTROVERSY WITH HIS ENEMIES, THE PHARISEES. (7 : 1 — 12 : 50.)

This part is in three sections, each preceded by an introduction. It reveals a fundamental antagonism between Jesus and the Pharisees.

A. THE QUESTION AS TO THE ORIGIN OF THE CHRIST. (7 : 1 — 8 : 59; except 7 : 15–24 and 8 : 1–11).

INTRODUCTION — THE QUESTION RAISED BY THE RETIREMENT OF JESUS IN GALILEE. (Read 7 : 1–14 and 25–27 continuously.) How did the Jews find occasion for criticism (vs. 25–27)?

"THE LIGHT OF THE WORLD." (7 : 28–52; 8 : 12–59.)

What *argument* did Jesus base upon this symbol? Make a list of *objections* raised by the Pharisees. What was the significance of remarks such as we find in 8 : 33, 39, 48, 52, 56–59? Compare with the gibe in 7 : 35.

(The passage, 8 : 1–11, is not found in all manuscripts. Does it seem to you consistent with what we know of Jesus elsewhere?)

B. THE QUESTION AS TO THE NATURE OF THE CHRIST. (9 : 1 — 10 : 39.)

INTRODUCTION — A "SIGN" — THE BLIND MAN HEALED. (9 : 1–41.)

What was the significance of this act?

"THE GOOD SHEPHERD." (10 : 1–38.)

The next discussion opens with a *story*, in which the nature of the Christ is again set forth under the form of a *symbol*. What points are emphasized in this symbol of the Good Shepherd (v. 8; compare v. 9; vs. 10, 11, 12, 14, 16)? Which of these points were at variance with the Pharisaic idea of the Messiah? (Compare vs. 33, 36.)

(Perhaps verses 19–29 should be read immediately after 9 : 41; try them in that connection.)

C. THE QUESTION AS TO THE WORK AND INFLUENCE OF THE CHRIST. (10 : 39 — 12 : 50.)

INTRODUCTION — A "SIGN" AND A SYMBOL; THE RAISING OF LAZARUS. (10 : 39 — 11 : 54.)

Three pictures are presented, showing how the Messiahship of Jesus was recognized.

1. APPRECIATED BY HIS FRIENDS. (12 : 1–11.)

The *devotion* of his friends has the force of a "Sign."

2. RECOGNIZED BY THE MASS OF THE PEOPLE. (12 : 12–19.) The Triumphal Entry becomes in itself a "Sign."

3. SOUGHT OUT BY THE GREEKS. (12 : 20–36.) What is the meaning of this "Sign" (v. 32)?

The remainder of the chapter (vs. 44–50, 36–43, *in this order*) interprets the significance of these incidents under another symbol (v. 36). Indicate the *chief points in the argument.* How does the writer make application to the Pharisees (vs. 37–43)?

PART III. THE CHRIST AND HIS DISCIPLES. (CHS. 13–17.)

This most intimate relationship is presented with an introduction containing *a symbolic act*, the symbol of the Vine, and three somewhat *extended discourses or conversations.*

INTRODUCTION — THE SYMBOLIC ACT OF WASHING THE DISCIPLES' FEET. (13 : 1–32.)

THE SYMBOL, "THE VINE AND ITS BRANCHES." (15 : 1–27.)

Under this symbol is presented a characteristic feature of John's interpretation of Christ and Christianity. The Christian community is composed of disciples who are *in immediate, constant and spiritual communion with Christ.* The *fruit* of such communion is a spirit of brotherly love, of joyous friendship, and of devotion, like that of Christ.

A. THE CRISIS OF SEPARATION. (16 : 1–32.)

B. THE JOY AND COMFORT OF FUTURE COMMUNION.

Resume here the reading (13 : 33 — 14 : 31). No passage in the whole Bible is more beloved than this. Write down some of the most precious sayings. Notice also the *new symbol* (v. 6).

C. DEVELOPMENT TOWARD A PERFECT UNITY. (CH. 17.)

CONCLUSION. (CHS. 18–20.)

The conclusion, like the introduction, contains *two sections.* In the first, the story of Arrest, Trial and Cruci_

fixion; in the second, the Resurrection. Both are interpreted in the light of their bearing upon the question of belief in the Messiahship of Jesus.

A. THE APPARENT TRIUMPH OF UNBELIEF. (CHS. 18, 19.)

The Crucifixion produced the impression that the enemies of Jesus had triumphed over him. (Compare 18 : 33–37.) Make a note of those incidents which seemed to the writer to furnish ground for faith. (e.g., 19: 34, 35.)

B. THE TRIUMPH OF THE CHRIST OVER UNBELIEF. (CH. 20.)

The real triumph lay in the Resurrection. The writer points out cases of misunderstanding and misconception (vs. 9, 13); and indicates that the Christ is to return to God (v. 17; compare 1 : 1).

The most important "Sign" is this supreme act of triumph. To present it in convincing form, the author gives a picture of the Risen Christ conquering the unbelief of Thomas (vs. 24–29). In what words does he express his faith (v. 28)?

The author would not have men overestimate the importance of *physical* proofs of Jesus' Messiahship; it is the *inner spiritual experience* which is of most importance. This is written to help men to have that experience (vs. 29–31).

APPENDIX. (CH. 21.)

This was added after the original writing was completed. (Compare 20 : 31.) It contains two main sections.

A. THE THIRD APPEARANCE OF JESUS. (21 : 1–14.)

Another proof of the resurrection of Jesus.

B. THE WORD TO THE BELOVED DISCIPLE. (vs. 15–23.)

An explanation for the death of John. The story of Jesus' conversation with Peter, taken in connection with

18 : 15–27; one of the most beautiful examples of his *method* in dealing with his disciples.

The last two verses are added by way of postscript.

TOPICS FOR PAPERS AND DISCUSSION

From your study of the Gospel of John, write out in the form of a brief paper your conclusions upon the following points:

1. *Make a list of the "signs" referred to in the Gospel and state why the author seemed to regard them as important.*

2. *Make a list of the various symbols used of Jesus, such as "Bread," "Good Shepherd," "Light,"* etc. The author seized upon these words because they seemed to him best to express the purpose of Jesus and to explain his Messiahship.

3. *Point out some of the most striking differences between the Gospel of John and the other Gospels.*

From which do we get the clearest picture of Jesus' journeys and activities? From which the truest understanding of his real significance in history and for today?

4. *Suppose we had only the Gospel of John; how would that affect our idea of Jesus Christ?* Can we dispense with any one of the Gospels?

5. Write down the passages, or at least the references to passages, in the Gospel of John which seem most precious to you personally. *What does this Gospel mean to you in your own life? How has it helped you to "Believe" and to "Love"?*

LESSON V

The Pupils of Jesus

A STUDY OF TYPES OF HUMAN NATURE AND HUMAN NEED AS REPRESENTED AMONG HIS DISCIPLES AND FOLLOWERS.

We have considered *the Gospel writings as teaching material.* We were not able to observe the teaching process, nor certainly to identify either pupils or teachers. The most we could do was to reconstruct, with the aid of meager historical references, supplemented by the imagination, *the situation which created a demand for these writings.*

But in the Gospels themselves we find glimpses of *the Master Teacher at work with his pupils.* We may see him, if we will, gathering them together, we may hear his words of invitation, we may feel the charm of his personality, we may study his methods of awakening interest, developing ideas, and arousing the will to action. Thus, while we read the Gospel writings, we shall also be learning, from the example of the Supreme Teacher, *the art of teaching.*

We may divide this portion of our study into three parts: the Pupils of Jesus, the Teachings of Jesus, and the Methods of Jesus. We wish to know, first, the types of personality with whom he had to deal, their needs and weaknesses; the precepts, admonitions and suggestions which constituted the "lessons" he taught them; and, finally, the various methods by which he adapted his teaching to the subject, the pupil and the occasion.

In one respect this study of the pupils of Jesus may

seem not to be pertinent to our own work of teaching; practically all of the teaching activity of Jesus was directed toward *adults*. As we study the characteristics and the needs of these people, however, we find many of *the same qualities* appearing with which we have to deal in our own teaching of young children. Some of these characters, particularly, illustrate what might be called *adolescent traits*. Moreover, a certain simplicity in the social and political conditions of Palestine in the time of Jesus, a certain naturalness and spontaneity of relationship, strike us oftentimes as being exceedingly child-like. On the other hand, some of these qualities which we see in these grown men, and which often are very obstinate to deal with, still persist because of defective methods of training in youth and thus serve the double purpose of warning and object-lesson as we see them either yielding, or refusing to yield, to the touch of Jesus.

The Twelve

Each of the first three Gospel writers speaks of the selection of *twelve* disciples. This selection apparently took place after Jesus' public ministry was already far advanced. Bruce places it at about the middle of the period. The *reason* for such a choice appears to have been a real need of helpers; the number of those who crowded upon Jesus had become so large and their demands so pressing that assistants were necessary. Jesus also seems to have had it in mind to extend his influence through the personalities of these men. For this reason he desired to establish with them a more intimate and confidential relationship.

It is difficult to identify absolutely the names reported by the different evangelists. Possibly twelve men were present at the crucifixion, and we are told (Acts 1 : 13–26) of the election of a new member of the company of apostles to make the number complete. The early

Christian community, especially in Jewish circles, regarded the number as symbolical and significant.

All of the lists contain *three groups of four names each*, the name of Peter always appearing first and that of Judas Iscariot last, accompanied by a reference to his perfidy. In the *first* group are two pairs of brothers, Simon (Peter) and Andrew, James and John, the sons of Zebedee. These were by far the most prominent disciples. The *next* group, consisting of Philip and Bartholomew, Thomas and Matthew, also occur in pairs, and are referred to on several occasions. The members of the *third* group are all (with the exception of the notorious Judas) obscure men, regarding whose identity there has been much discussion. It would seem that all were chosen, not so much because of their preeminent *fitness* to assume the responsibilities of apostleship as because of their *willingness* to accept the invitation of Jesus.

Although Mark, Matthew and Luke agree that there was one occasion when Jesus, in a somewhat formal manner, gathered these men about him and, in a sense, " organized " them, there are other references which indicate *a gradual and natural growth of acquaintanceship.* In these earlier meetings, as well as in their more corporate relationship, Jesus had abundant opportunity to learn of their individual peculiarities and needs.

DIRECTIONS FOR STUDY OF THE TWELVE

In this study we are primarily concerned with the discovery of traits of character — native traits — and not now particularly with the changes wrought in these men, under the influence of Jesus.

A. THE FIRST STAGES OF DISCIPLESHIP

1. INTRODUCTION TO JESUS (John 1 : 29–51).

The Gospel farthest removed from the beginnings of discipleship seems to recall most vividly *the personal characteristics of individual followers* of Jesus. Nothing

could be more beautiful than the perfectly *natural interest* which prompted these earnest men, disciples of John the Baptist, to turn to the one of whom he spoke with such emphatic commendation (1 : 26–34, 35–39).

It is generally assumed that the unnamed " one of the two who heard John " (the Baptist) (v. 40) was John, the apostle. Starting with John and Andrew, trace the growth of the little company on this occasion (vs. 41, 43, 45).

How many men in all are mentioned? Write down their *names.*

What *personal influences* were at work, aside from the personality of Jesus? (vs. 41, 42, 44, 46.)

What *reluctance* had to be overcome, and what *inducements* were offered? (vs. 41, 45, 46.)

If it is important that a teacher speedily make a " point of contact " with his pupil and awaken an " interest " or motive, what would you conclude from this description as to the *teaching skill* of Jesus? (vs. 42, 47, 50–51.)

Why did he call Simon by the name of Peter ("Rock")? Was it because he recognized *stability* in Simon's character, or because he knew that Peter was painfully conscious of the *lack* of such a characteristic and desired above all else to acquire it? i.e., was Jesus trying to *commend* Peter, or to *inspire* him with hope and the determination to conquer his weakness?

What facts concerning Nathanael do you gather from vs. 43–49? (a) As to his place of *residence;* (b) his *religious life;* (c) his *temperament;* (d) his *character.*

Would you call Nathanael a *skeptic,* or doubter?

If a doubter, what was the *cause* of his doubt? (v. 46.) How was it overcome? (vs. 47–50.)

In what spirit did Jesus speak the words in v. 51?

2. THE CALL TO A NEW PROFESSION

a. Simon and Andrew, James and John, Fishermen. (Mark 1 : 16–20, [29–39] Matt. 4 : 18–22; Luke 5 : 1–11.)

This incident, recorded by all of the first three Gospel writers, introduces us to the four whose names are *most frequently* and *prominently mentioned* as disciples of Jesus, — Simon (Peter) and Andrew his brother; James and John, sons of Zebedee. From this we learn the *occupation* of these men. Luke also gives us a further hint as to the *personal characteristics* of one of them.

How would you explain Simon's remark in Luke 5 : 8? What peculiarity of *disposition* does it indicate?

What did Jesus mean to suggest by his reply ? (v. 10.)

What significance do you attach to the incident appended in Mark? (1 : 29–39.)

Does it give us any further insight into the characters of these four men, as prospective pupils of Jesus?

b. Matthew, the Publican. (Mark 2 : 13–17; Matt. 9 : 9–13; Luke 5 : 27–32.)

Jesus was not influenced merely by considerations of *expediency* in his gathering of disciples. No less popular calling than that of tax-gatherer could well be imagined. In addition to the reputation for graft and extortion which " publicans " enjoyed was the aversion due to the feeling that they were disloyal to their race in being willing to collect taxes from their fellow-religionists for a hated foreign government. (Cf. Matt. 9 : 10–13.)

Notice that the name " Matthew " is given only in the Gospel of Matthew; Levi is the name generally used elsewhere.

What *personal characteristics* appear in these accounts?

What do you infer regarding Matthew from the fact that he *gave up his official position* to accept the invitation of Jesus? If the dinner referred to was of the nature of a public farewell to his associates, what does this indicate as to the *seriousness* of his purpose? Was he making *a permanent or temporary change?*

B. CHOSEN TO BE APOSTLES. (Mark 3 : 13–19; Matt. 10 : 2–4; Luke 6 : 12–19.)

In Mark this incident is related in close connection with a description of the way in which the multitudes pressed upon Jesus. What inference would you draw as to the *reason for the appointment* of these men? In Luke the seriousness of this step is further emphasized by reference to the fact that Jesus " continued all night in prayer to God " in preparation for his task. Mark adds the information that Jesus had a threefold purpose in making the choice:

1. " That they might *be with him* ";
2. " That he might *send them forth* to preach "; and
3. That they might " have authority *to cast out demons*."

C. SENT FORTH. (Mark 6 : 7–13; Matt. 9 : 36 — 11 : 1; Luke 9 : 1–6.)

In the Gospel of Matthew, the Call of the Twelve is immediately accompanied by the charge to go forth " to the lost sheep of the house of Israel." Read these instructions and consider what type of men these must have been, to be *ready to undertake such an enterprise.* Recall that several of them, at least, had already left their *vocation*, and some, perhaps, their *families.* Read also in this connection Luke 9 : 59–62; 14 : 26–33; 18 : 22–30.

What may we now add to our list of personal characteristics?

" The first steps towards a new life of brotherhood were taken here," says Bousset, " in stillness and in privacy; it was the first wonderful stirring of a new humanity. We in our time, however, can but stand reverently afar off, before the veil which hides these beginnings from our sight." [1]

[1] Bousset, *Jesus*, p. 64.

TOPICS FOR PAPERS AND DISCUSSION

The following topics may be assigned to individual members of the class, or to small groups, for special study, report and discussion at the next session.

1. Simon Peter.

Regarding Peter, our information is more complete. It will be well to study in detail the references to this interesting character. After consulting these passages make a *detailed statement* of all you know concerning Peter.

Names (John 1 : 42; Matt. 16 : 17; John 21 : 15, 16, 17).

Family (John 1 : 40; Mark 1 : 29–31).

Place of Residence (Mark 1 : 21, 29).

Birthplace (John 1 : 44).

Occupation and Property Possessions (Matt. 4 : 18; Luke 5 : 2–5; John 21 : 3).

Business Partners (Luke 5 : 10; John 1 : 41a).

Religious Life (Mark 1 : 21, 29; John 1 : 41b).

Language or Dialect (Mark 14 : 70).

Education (Acts 4 : 13).

Other Characteristics. (Compare Matt. 16 : 16; Mark 8 : 29, 33; John 13 : 6–9; Mark 14 : 29–31; John 18 : 15–27).

2. Judas Iscariot.

This character also is worthy of some careful study. Aside from the fact that he came from a different locality, note any other significant facts:

Treasurer of the Company of Disciples (John 12 : 4–6).

What *weakness* is here referred to?

Motive of Betrayal (Mark 14 : 3–11).

Manner of the Betrayal (Matt. 26 : 14–16; 20–25; Mark 14 : 43–49; Cf. Luke 22 : 47, 48).

Remorse at his Act (Matt. 27 : 3–5).

Did Judas anticipate that his act of betrayal would result so *disastrously?*

Would it be correct to say that he *misunderstood* Jesus, was of a *sensitive, morose disposition, avaricious* and *disappointed?*

While these characteristics may not *excuse* his crime, may they help to *explain* it?

Write in detail the characteristics of Judas, so far as known.

LESSON VI

The Teachings of Jesus[1]

CONSIDERED IN THEIR RELATION TO CONTEMPORARY POPULAR IDEAS AND HUMAN NEEDS

No teacher can impart ideas which are *altogether new*.[2] The body of his teaching must bear *some* relation to what is already in the minds of his pupils. Teaching consists in expanding present thought, or in qualifying it, or in pointing out new relations, or in revealing fallacies and inconsistencies and false conclusions.

The teaching work of Jesus formed no exception. The *framework* for his ideas was already at hand and many of his terms were current in the popular speech of his contemporaries. The message which he announced as a gospel — " good news " — was none other than *the promise and interpretation of the hopes of Israel.* " At the moment that Jesus took up his preaching, the people in whose midst he appeared lay trampled into complete subjection. Harsh masters ruled the land; in Judea, the accursed Romans; in Galilee, a prince set up by them, who came of the detested house of Herod; corrupt tax-collectors, creatures of the despotic overlords, plundered the people, and the people themselves, simple, hard-working and deprived of all the pleasures of life, felt themselves lost in a world that had become vast, hostile, and cold." [3] Notwithstanding the attempt of their spiritual leaders to convince them that these misfortunes were an indication

[1] This study will be confined for the most part to Matthew, Mark and Luke.
[2] The class should review in this connection lessons I and II, Part I, in this volumes.
[3] Bousset, *Jesus*, p. 72.

of a lack of piety, deep in the hearts of the common people lay the conviction that their God would one day " restore the Kingdom to Israel " and dispel the shadows of poverty and want.

When Jesus spoke of the Kingdom of God, therefore, his words awakened an immediate response. His message was quite different from that of John the Baptist. To both the Kingdom of God was " at hand," but while John saw only the sordid degeneracy of his time, which he attacked in ringing words of reproof, Jesus saw the prospect of the better day and called upon men to " rejoice! "

Again, the thought which was uppermost in the minds of his contemporaries was of *a kingdom in which the Jewish race should triumph over its enemies.* The hated power of Rome, then synonymous with the " world," was to be trampled under foot and its rightful sovereignty restored to the Jewish nation. It was not this aspect of the Kingdom, however, which received the chief emphasis in the teaching of Jesus. What filled his mind was the thought of *God's* Kingdom, a Kingdom of righteousness and peace and mercy. The *rule of God* was to him of far greater consequence than the rule of Israel.

The outstanding differences between the ideas of Jesus and those of other men regarding the Kingdom of God had their *origin and explanation in his intense consciousness of God and in his idea of God.* At a time when God seemed to many Jews far away, unreal, and even forgetful of his people, to Jesus God was a present, living, personal reality, with whom he lived in constant and intimate spiritual intercourse. To him all this world was an expression of Fatherly love and solicitude, even the birds and the flowers whispering their messages of trust and confidence. How empty, by comparison, were all the formal observances of ritual, how burdensome the intricate rules of ecclesiastical procedure!

It was inevitable that this difference in religious consciousness should *bring Jesus into conflict* with those whose interest it was to maintain the traditional practices, and *in this conflict there was evoked the body of teaching* which was to supersede legalism. If men who had been striving to order their lives by the Law of Moses might now no longer have this for their guide, then some other "rule of faith and practice" must take its place. Thus the problem seemed to present itself to those who first tried to follow him, and in the Sermon on the Mount attempt is made to translate the Old Law into the New. Yet even here one does not escape the conclusion that in the mind of Jesus it was not a new set of *rules* which was needed, but a new *principle*, a new *attitude* toward God and toward life, toward society and its classes and institutions, — a conclusion still more evident from the study of the Gospel of Luke and brought to its clearest formulation in the Gospel of John. Thus, *from its center in the idea of the Kingdom of God, the teaching of Jesus radiated out until it touched all the fundamental human relationships*, modifying men's ideas of God, of themselves, and of every kind of human responsibility.

The conception of the Kingdom of God involved also the conception of a Messiah. From the time of his baptism, certainly, Jesus thought of himself as the Messiah. Yet here again there was need of constant instruction. He knew too well the nature of the popular expectation but, in the Temptation, he had decided once for all never to permit himself to be diverted by considerations of *expediency*. At Nazareth Luke pictures him in the act of setting forth this theory of Messiahship, but after this fruitless experience he is content to build up, little by little, the new idea of the Messianic task.

DIRECTIONS FOR STUDY OF THE TEACHINGS OF JESUS

In this detailed study of his teaching, keep constantly in mind the background of ideas to which it was necessary for Jesus to relate his teaching. Watch for any elements in his teaching that would seem to his hearers like innovation. When the context suggests any personal reaction, make a note of the manner of its expression.

PART I. THE FUNDAMENTAL IDEAS OF JESUS

A. JESUS' IDEA OF GOD.

1. "OUR FATHER." (Matt. 6 : 8, 9–15; 23 : 9; 5 : 45; 10 : 20, 29; 7 : 11; 26 : 53. Luke 6 : 35; 15 : 1–32.)

Jesus was not the first to speak of God as "Father"; nevertheless, he put into this term a world of new meaning.

Read carefully these passages and note down your conclusions on the following points:

Of *whom*, besides himself and his disciples, did Jesus regard God as Father? (Matt. 5 : 45; 23 : 9 and Luke 15 : 1–32).

What were the *characteristics* of his Fatherhood? (In addition to the previous passages, see Matt. 6 : 23, 25; Luke 6 : 35; 23 : 34. Also Matt. 6 : 8; 7 : 11; 10 : 20, 30; 25 : 34; 26 : 53.)

2. "LORD OF HEAVEN AND EARTH." (Matt. 11 : 25.)

What does this statement add to the thought of "Fatherhood"?

3. JUDGE (Matt.. 25 : 14ff.)

While the Judgment scene shows the Christ as the central figure, he stands here clearly as the *representative of the Father.*

Of the above aspects of the idea of God, which, if any, were divergent from or contradictory to the popular conception of God?

B. THE KINGDOM OF GOD.

Jesus did not formulate his idea of the Kingdom of God into any complete theory. It lay rather as a con-

stant presupposition in his mind. From time to time he accentuated certain aspects of that idea, where he found himself at variance with the popular notion and therefore exposed to misunderstanding.

1. "THE GOSPEL OF THE KINGDOM." (Luke 3 : 3–18; 7 : 11–35; Mark 1 : 14, 15; Matt. 4 : 23; 9 : 35; 5 : 12.)

In contrast to the message of John the Baptist, the words of Jesus were *welcome* news, full of hope and promise and assurance, — i.e., he had literally a "gospel." Moreover, these were accompanied by *deeds* which were as gracious as the words he spoke.

2. THE KINGDOM'S APPROACH. (Matt. 6 : 10; Luke 17 : 20, 21; Mark 9 : 1; 12 : 34.)

From these passages what would you infer as to Jesus' idea of the *coming* of the Kingdom, as related to popular expectation? Was it *already* realized, or was its realization still in the *future?* If the latter, was it *near*, or *remote?*

3. NATURE OF THE KINGDOM. (Matt. 13 : 44, 45; vs. 31, 32, 33.)

What may be inferred from these parables as to the *satisfactions* to be found associated with the Kingdom? The *manner* and *rapidity* of its coming? Its *social* aspects?

4. CITIZENS OF THE KINGDOM.

a. *Conditions of Entrance* (Mark 1 : 15; Luke 5 : 32; 13 : 3–5; 7 : 7, 10, 32; Mark 10 : 14, 15 [cf. Matt. 11 : 25, 26]; Matt. 5 : 20; Luke 13 : 22–24; John 3 : 5).

Make a list of the requirements for entrance into the Kingdom; compare with John's message (Luke 3 : 3–17); how do the two statements, of Jesus and John, differ?

b. *Those Finally Included* (Matt. 8 : 11, 12; Luke 13 : 28–30; Matt. 10 : 5, 23–42, cf. Luke 4 : 24–27; 14 : 15–24; Matt. 22 : 2–10; Mark 12 : 1–9; Matt. 5 : 3–12).

According to Jesus' view, would the Kingdom be more, or less, *inclusive* than according to popular expectation?

5. THE LAW OF THE KINGDOM.

a. *As Related to the Jewish Law* (Matt. 5 : 17—6 : 18).

Make a list of the distinctions here indicated; how would you sum up all these under one fundamental distinction?

b. *As Expressed in one Comprehensive Principle* (Mark 10 : 17–22; Matt. 22 : 34–40; Luke 10 : 25–28; Deut. 6 : 5; Lev. 19 : 18).

Did Jesus lay down an *original* principle? How, if at all, did his teaching upon this point differ from that of the Old Testament? From the popular notion?

C. THE MESSIANIC KING.

1. TERMS APPLIED TO JESUS.

a. "*The Son of Man*" (Dan. 7 : 13; Luke 2 : 49; Mark 1 : 11; 2 : 10; Luke 24 : 7; Mark 14 : 62; Matt. 19 : 28).

This name which Jesus applied to himself (thirty-eight times in Matt., Mark and Luke) was evidently suggested by the passage in Daniel. While he evidently intended it as a Messianic designation, apparently it was not generally so understood by others.

b. "*Teacher*," "*Lord*," "*King*" (Matt. 23 : 8; Mark 14 : 14; Matt. 7 : 21; Mark 11 : 3; Matt. 24 : 42; 25 : 34, 40; Mark 2 : 20).

The word "Teacher" is equivalent to the Jewish word "Rabbi," though Jesus seems not to have employed this term. The word "Lord" was a term of respect. The favorite term applied to him by others was "Teacher."

c. "*The Son*" (*of God*) (Matt. 11 : 27; Luke 10 : 22; Mark 12 : 1–12; Luke 22 : 70; Matt. 26 : 63; Mark 1 : 11; 9 : 7; 3 : 11; 5 : 7; Matt. 14 : 33; 16 : 16).

In the first three Gospels very little is said by Jesus concerning his divine Sonship; a few references are made by others. He seems to have preferred to permit this

fact to make its own impression rather than to make frequent assertion of it.

Study these passages carefully. What was it, in each case, which led others to call him by this term?

2. THE DEATH OF THE MESSIAH. (Matt. 16 : 21; 12 : 40; Luke 12 : 50; Mark 8 : 31; 9 : 30–32; 10 : 32–34; Luke 13 : 32, 33; Mark 12 : 1–12; 14 : 21; Luke 24 : 26, 46; Mark 10 : 45; Luke 22 : 19, cf. Ex. 24 : 8; THE RESURRECTION: Matt. 12 : 40; Mark 9 : 9; 14 : 28.)

Study these passages carefully. What did Jesus give as the purpose of his death? How could it be reconciled with his Messiahship?

D. THE COMING OF THE KING. (Matt. 7 : 21–27; 8 : 11, 12; 13 : 37–43; Luke 12 : 8, 9; Matt. 16 : 27, 28; Luke 18 : 8; 19 : 11–27; Matt. 25 : 14–30; Mark 13 : 10; Matt. 24 : 10–14, 42, 44; Luke 12 : 40; 21 : 36; Matt. 10 : 23.)

If the Messiah were to die, there still remained the question as to his return to establish his Kingdom. This return is presented in the form of a *Judgment scene*, with the Messiah as the Judge.

A study of these passages does not leave a very clear impression as to just *when* the return of the Messiah was to take place. The obscurity may be due in part to the fact that those who heard him had in their minds an event to take place at a definite time, while Jesus may have had in mind the thought of a *process* of sifting, and through this the establishment of the Kingdom. A great deal of anxious calculation has been bestowed upon the problem of the date of "the second coming of Christ" — a problem which is insoluble because of inadequate knowledge. Have we sufficient information to enable us to know how to prepare ourselves for divine companionship and for participation in divine enterprises at any time?

TOPICS FOR PAPERS AND DISCUSSION

1. In the thought of Jesus, was God *nearer*, or more *remote*, than to his contemporaries? More, or less, *accessible?* More *stern*, or more ready to *forgive?* More *just*, or more *kind?*

2. Compare the work and words of Jesus with the preaching of John the Baptist and indicate the most significant points of difference. Did Jesus have a *different idea of the Kingdom* from that of John? Or was it simply a difference in his *manner of presenting it?* Which method is more effective? Why?

3. What would you infer to have been the *marks* of the divinity of Jesus?

4. Which seems to you the more important, the determination of the *time* for the Messiah's return, or the preparation of the heart and life to be *always* in readiness to receive him?

LESSON VII

The Teachings of Jesus (*Continued*)

Part II. the ideas of jesus in their relation to the individual

The *teacher* may have in his mind a body of ideas; the *lesson* is the *change which takes place in the ideas in the mind of the pupil* as the result of the teaching process. We have been considering the ideas of Jesus; let us now briefly consider the effect produced upon the individuals whom he taught; or, we might say, the lessons in which his ideas took shape in concrete situations.

The effects of Jesus' teaching may be grouped under four main heads, according as they produced a change in *religious attitude*, in *moral conduct*, or stimulated to *acts of service* or to *missionary endeavor*.

directions for the study of jesus' teachings

In examining the biblical material, the aim is to discover the lesson *Jesus is teaching. The student needs to keep in mind the personal characteristics of the disciples and the fundamental ideas of Jesus as brought out in the two previous lessons.*

a. lessons in religion.

1. the idea of god.

(*a*) *The true idea of God in contrast to popular ideas.* (Luke 11 : 5–13; 18 : 1–8.)

i. Read carefully the *first* passage (11 : 5–13), applying the tests suggested above in the Directions for Study.

(1) In this instance, what *lesson* is Jesus teaching? i.e., How does *his* idea of God differ from that commonly held

(assuming that people ordinarily *act as though they thought of God* in a way in which they *never* would think of a friend)?

What kind of a God would it be who would reply as in v. 7, or as pictured in v. 8?

What kind of a God would it be to resemble the hypothetical " father " in vs. 11, 12?

(2) What *need* is Jesus trying to meet as suggested in v. 1?[1] Why did his disciples wish to be taught to pray; was it because they did not know how to *express themselves* to God in prayer? Or because they were uncertain as to the *attitude* of God toward their prayers? Or because God seemed *far away, inaccessible and unreal?* Which of these needs was met (a) in the " Lord's Prayer " ? (b) in the conversation which followed (vs. 5–13)?

(3) By what *method* does Jesus meet the need? Does Jesus *formulate* his idea, or leave it for them to infer? How does he make it *concrete?* How does he make it *personal?* How does he suggest an *application?* What change might take place in the *behavior* of his disciples as a result of this " lesson " ?

ii. Now read the *second* passage (18 : 1–8), analyzing this in a similar way. Here again *two ideas of God are contrasted.*

(1) What *idea* is represented in vs. 2–5? How does the conception in v. 7 differ from this?

(2) What *need* is suggested in v. 8, last clause?

(3) What *methods* does Jesus employ here? e.g., *Story;* (for what purpose)? the *Question;* (for what purpose)? How does he introduce, or make impressive, the " point " of the story (v. 6)?

(*b*) *A relationship.* (Matt. 6 : 8, 9; 23 : 9; 5 : 45; 10 : 20, 29, 30; 26 : 53; Luke 6 : 35; 15 : 1–32.)

In these passages, how does Jesus picture the relationship between God and man, and man and God?

2. ATTITUDE TOWARD GOD.

What Jesus has to say of God is no mere philosophical or theological proposition; it is a *vital* idea; i.e., an idea

[1] The questions in smaller type are intended for use with the next lesson.

which makes a difference in the *lives* of those who receive it.

Read again the passages just referred to and state how it would affect *life* and *behavior* — i.e., one's attitude toward God, to make these ideas one's own.

3. COMMUNION WITH GOD.

In the Model Prayer (Matt. 6 : 9–15; Luke 11 : 1–4) Jesus suggests the interests which will be supreme in life, when one is truly *in communion with God;* what are they (Matt. 6 : 10, 11, 12, 13)? in what *order* of importance? and how *conditioned* (vs. 14, 15)?

4. REACTION UPON LIFE. (Matt. 6 : 6, 8, 16, 17, 25–34; 7 : 3–5, 12.)

From these passages, and others, what would you conclude as to the *kind of life* one would live if it were to be made *consistent with Jesus' idea of God?*

B. LESSONS IN MORALITY.

From such an idea of God, and the accompanying idea of the Kingdom of God, as Jesus conceived of it, certain results are to be expected in one's *outlook upon life* and one's *relationships to fellow men.* First of all, they affect one's *habitual mood;* then, from one's *idea* of his relationship to fellow men, one comes naturally to assume a certain *attitude toward fellow men*, an *attitude toward the moral idea*, an *attitude toward life in general*. .

1. THE HABITUAL MOOD.

(*a*) As contrasted with the effect of John the Baptist's preaching (Luke 3 : 3–18; 7 : 11–35; Mark 1 : 14, 15) how would you describe the *mood* of those who fell under the spell of Jesus (Matt. 4 : 23–25; 9 : 25; 5 : 12; compare John 1 : 41, 45, 49)?

(*b*) If there was danger that the first wave of enthusiasm might be succeeded by a feeling of disappoint-

ment and uncertainty, how did Jesus seek to counteract this (Luke 17 : 20, 21; Mark 9 : 1)? What *mood* did he seek to establish?

(*c*) As time passed, and hope began to waver, Jesus took further steps in order to meet popular criticism (Matt. 13 : 1–53). Study this section carefully, noting the following points:

(1) How did Jesus explain the *popular reaction to his message* (13 : 1–23)?

(2) By what selective *method* did he *grade* his hearers (13 : 9, 10)?

(3) What *criticisms* were evidently being aimed at Jesus and how did he meet them (vs. 24, 25, 30, 36–43; 31–32; 33; 44; 45, 46; 47–50; 52)?

What misconceptions were in the popular mind regarding the Kingdom of God?

What ground was there for *patience* in Jesus' view of the Kingdom?

(4) Make a list of the teaching *methods* you can identify in this passage and show their effectiveness.

2. IDEA OF THE TRUE RELATION TO FELLOW MEN.

(*a*) *Brotherhood.* (Luke 15.)

The three stories in this chapter not only suggest a new idea of the relationship between man and man, but they also put a new *meaning* and *content* into that relationship.

(*b*) *Love.* (Luke 10 : 25–37; 6 : 27–35.)

Extending the principle of brotherhood, how does Jesus make it concrete and personal in the story of the Good Samaritan?

This is one of the most perfect illustrations of skilful teaching *method* anywhere to be found; show how Jesus established the "point of contact," how he helped the lawyer to "organize" these ideas into his experience, how he made application of the "lesson" — what was the *lesson?*

(*c*) *Righteousness.* (Luke 11 : 37–52.)

Here we have Jews vehemently rebuking the spirit of Pharisaism. Analyze this passage and list the characteristics which were denounced.

3. ATTITUDE TOWARD FELLOW MEN.

In more detailed statements, with appropriate illustrations, Jesus describes the true attitude of men toward each other.

(*a*) *Forgiveness.* (Matt. 6 : 14, 15; 18 : 21–35.)

Notice that this attitude of forgiveness is mentioned as *one of the characteristics of a spirit of brotherhood* (v. 35).

(*b*) *Tolerance.* (Luke 9 : 49–56.)

Intolerance is an excellent example of a vice which is the " exaggeration of a virtue " — what virtue?

(*c*) *Meekness.* (Matt. 5 : 3, 5; 12 : 1–6; Mark 10 : 35–45; Luke 10 : 17–24; Luke 22 : 24–27.)

Does the promise to the " meek " in the Beatitude seem *paradoxical?* Is it *true?* In connection with the other reference, how would you state the principle involved?

By what various methods did Jesus seek to teach this lesson of meekness? What is the religious basis of meekness?

(*d*) *Peacemaking.* (Matt. 5 : 9; Luke 6 : 27–38; 22 : 49–53.)

Forgiveness, tolerance, meekness, may be regarded as *negative* virtues, i.e., attitudes produced by stifling or inhibiting natural impulses. Peacemaking might also be narrowly interpreted as the surrender of personal rights. Is this all that is meant by Jesus? What is the great underlying force?

By what methods does he seek to impress this lesson?

(*e*) *Sympathy.* (Luke 7 : 36–50; 8 : 43–48; compare the entire chapter; John 11 : 33–36.)

Was this lesson of sympathy *consciously* or *unconsciously*

taught? *directly* or *indirectly?* Was the teaching on this account more, or less, effective?

4. THE MORAL IDEAL. (Luke 6 : 40; Matt. 5 : 48; Luke 10 : 27–28; 18 : 18–22; 13 : 24.)

In what statements did Jesus set forth the moral ideal?

How did he make his meaning concrete?

What did he say was involved, for the individual, in such a standard? How is one to approach it?

Show how this ideal is related to *moral freedom.* (Matt. 5 : 17–47; Mark 2 : 15–28; 3 : 1–5; 7 : 1–23.)

C. LESSONS IN SERVICE.

1. IDEA OF RELATION TO CHRIST. (Mark 3 : 31–35; 10 : 28–31; Luke 9 : 18–27, 57 –62; 14 : 26–33; 20 : 1–18; Matt. 7 : 24–27; 10 : 32–42; Luke 24 : 13–49; John 20 : 26–31; 21 : 15–19.)

From the above collection of passages select one reference embodying each of the following *lessons,* respectively:

(*a*) *Spiritual kinship with Jesus*
(*b*) *Faith in him*
(*c*) *Teachable spirit*
(*d*) *Obedience*
(*e*) *Loyalty to him*
(*f*) *Confession of that loyalty*
(*g*) *Devotion*
(*h*) *Sacrifice of self for him*

State also the *method* of Jesus in each instance.

2. ATTITUDE TOWARD ALL MEN. (Matt. 25 : 31–46; John 13 : 1–17; Mark 10 : 43–45.)

The *spirit, or attitude of service* is, of course, everywhere evident in all that Jesus did.

While he taught this in various specific ways, he also taught it constantly and most effectively by his example, and by providing opportunity to participate in his activities.

Mention *three methods* by which Jesus explicitly taught the lesson of service, *in connection with, or as related to, his own personality.*

D. LESSONS IN MISSIONS.

1. IDEA OF THE FUTURE. (The Impending Judgment.)

It is not necessary again to dwell upon this aspect of Jesus' teaching, further than to show the *effect* of it upon individual character and behavior, as *quickening the sense of responsibility for others* and *providing a motive for missionary endeavor.*

(*a*) *Impending Disaster.* (Luke 12 : 35–53; 21 : 5–36.) What *mood* would naturally result from dwelling upon this picture?

(*b*) *The Judgment.* (Matt. 25 : 1–30.) What would be the effect of the consciousness of the coming judgment?

2. CONCERN FOR OTHERS. (Matt. 10 : 5–33; 28 : 16–20; Luke 24 : 48–49.)

Comparatively early in their companionship with Jesus he had sent them forth to work for the spiritual welfare of others. It was at the very end, however, that he laid upon them the solemn responsibility of carrying his message to *all* men.

By what *methods* did Jesus seek to impress this sense of *responsibility for the welfare of all men?*

The members of the class are urged to go over again for the next lesson the passages already studied in this lesson, asking now this question: *What effect was produced in each case upon individuals by the teachings of Jesus?* Write down a reference for each type of response which you succeed in identifying *in its relation to a particular idea.*

TOPICS FOR PAPERS AND DISCUSSION

1. Sum up, in a few words, Jesus' teaching as to the effect of a true idea of God *upon one's attitude toward him.*

2. If *ostentation, volubility, insincerity, materialism, duplicity, worry, a double standard* — one for others, another for oneself — *self-righteousness*, are inconsistent with Jesus' idea of God, by what opposite adjectives would you characterize *true* religion?

Why does a great war or some other catastrophe of wide extent tend to solemnize life and emphasize the thought of *man's dependence upon God?*

How is the missionary impulse related to this mood?

3. The relation of Jesus' fundamental ideas to those of his contemporaries, and especially to these concrete instances, should provide abundant opportunity for the class discussion. This may be brought to a practical conclusion by asking:

Which of the great ideas of Jesus is most pertinent, most interesting and most effective today in making us more religious, more moral, more ready to serve, more full of missionary zeal?

LESSON VIII

Jesus, the Teacher

A STUDY OF JESUS, AS WE SEE HIM ENGAGED IN THE WORK OF TEACHING; TO DISCOVER THE METHODS HE USED WITH DIFFERENT INDIVIDUALS TO MEET SPECIFIC NEEDS

The teaching of Jesus was characterized by a certain *naturalness* and *spontaneity*. He had no formal place of meeting, no set times for instruction. He took advantage of *occasional opportunities*, to impart lessons which were immediately pertinent and applicable. This is the highest form of teaching and resembles that which the parent gives to the child, or an elder to a younger brother. In such cases the pupil is hardly aware that he is being taught; he only knows that his questions are being answered, his problems solved, his needs met, in a masterly and stimulating fashion. If some fruitful suggestion thereby finds lodgment in his consciousness, he goes away to ponder and to act upon it.

Jesus differed conspicuously from the other teachers of his day, the Scribes. *They* quoted *authorities;* "*he* taught them as one *having authority*." They dealt with wearisome details exhaustively enumerated. He was concerned with fundamental principles, presented with the utmost clearness and force. The Scribes were pedantic and wearisome. Jesus was original, fresh, vital, convincing. His reliance was upon the self-evidence of his teaching, as meeting the test of spiritual experience, and his appeal was to the supremacy of private judgment.

The naturalness and spontaneity of Jesus' teaching does not, however, imply a disregard of *the laws governing the*

operation of the human mind. His skill is rather an evidence of his mastery of these laws, both in respect to the selection and handling of the *material of instruction* and in respect to the *methods of securing the cooperation of the pupil* in the teaching process.

Jesus assigned no "lessons" from text-books. He taught, so to speak, with his "bare hands," conversationally, as he walked through the fields or along the highway, or as he sat in a boat or stood upon the beach at the shore of the lake. He had at his command, however, three great Books, with their inexhaustible stores of teaching material — *the Old Testament Scriptures*, from which he quoted freely for the purpose of making exposition of their truths and of applying them to situations as they arose from day to day; *the book of Nature*, from whose pages he drew some of his most apt illustrations and suggestive analogies; and *the book of Life*, which was immediately accessible to all men and whose mysteries Jesus knew so well how to interpret.

The one great purpose of Jesus in his teaching was that men should *understand*, that they should *see* things and *feel* them as he felt and saw. "To make his meaning *clear*, to show the *importance* of his ideas" — this was his constant effort.[1] In accordance with this purpose he made use of every form of rhetorical expression which would enable him to make his message striking, impressive and effective. Among such may be mentioned the *Object Lesson*, familiar examples of which were his lesson on *reverence for personality*, embodied in the act of placing the little child in the midst of the group of disciples (Matt. 18 : 1–6); and the lesson on *service*, taught by his own example in washing his disciples' feet (John 13 : 3–10). Jesus sometimes taught by *contrast*, as when he drew a

[1] Wendt, *The Teaching of Jesus*, Vol. I, p. 150. See also pp. 106–150, for a complete discussion of this subject.

figurative comparison between the *bread* used in the feeding of the multitude and the *leaven* of the Pharisees (Matt. 16 : 5–12). Again he employed *paradox*, to arrest attention and provoke thought (Matt. 10 : 29), or even made use of *hyperbole*, as in the utterance regarding the salvation of those who have riches (Luke 18 : 24–30). *Question* and *answer* lent vividness to his address, as in the lesson on true greatness (Luke 22 : 23–33).

The favorite device of Jesus was the parable. This, in its simplest form, is merely a *comparison* (Matt. 6 : 2–8), but is often elaborated into a more extended story. As such, the parable may be a creation of the fancy, not necessarily a narrative of actual occurrences, yet always of such as *could* have happened. It is the analogue of experience. In it one discerns a familiar relation or mode of conduct, which serves as a basis upon which to found a judgment, or parallel rule, which will apply to a relation or mode of conduct in a different sphere.[1] The analogy holds in one important particular, but not necessarily in others. To guard against misinterpretation, Jesus sometimes presented his parables in *pairs*, the one supplying the deficiency of the other (Mark 2 : 21ff).

In his dealing with pupils, Jesus was always careful to establish a *close personal relationship.* In a very delicate way, he expressed a personal interest in individuals; sometimes by a kind or thoughtful act or word of sympathy (Luke 5 : 4–7), or by an appreciative remark (John 1 : 42, 47), or by an invitation (Luke 19 : 5).

Jesus possessed a singular facility in establishing a *point of contact* or *bond of common interest* between the pupil and himself. Jacob's well served this purpose in the case of the Woman of Samaria. Again, the fisherman's vocation, the sower who "went forth to sow," the leaven of the housewife, the shepherd searching for his lost sheep, the

[1] Wendt, op. cit. p. 121.

" pearl of great price," helped him to a common footing with different classes of people.

Not only was Jesus skilful in finding the point of contact; he was equally successful in *holding the interest* thus awakened. This he accomplished, partly *by keeping within the range of ideas which his pupils possessed*, as when he spoke on such themes as the Kingdom of God; and partly *by presenting his own ideas in concrete terms*, often enlivened by illustration and an appeal to the emotions through the imagination.

To this end, Jesus *applied the principle of grading*, for which no more artistic device was ever invented than that of the parable. By this means he sifted out from the great mass of stupid and indifferent people those who were really alert and thoughtful and interested; i.e., *those individuals who were in a similar stage of spiritual development and hence capable of being taught together* (Matt. 13 : 1–3, 9, 10–17).

The Master was not content with the dissemination of ideas; he took pains to cultivate in his pupils the *power of discrimination*. The collection of sayings in the Sermon on the Mount contains numerous examples of the application of this method.

The teaching of Jesus was not elaborated into any system of doctrine. It bore very direct relation to some concrete problem of experience, some actual situation just at hand. Sometimes he deduced from the elements in the situation a general principle, which he stated in pithy and epigrammatic phrase, easily remembered. Such a phrase often summed up a discussion of some truth (Matt. 5 : 48); or again it served as a kind of text, which he proceeded to illustrate (Matt. 6 : 25–34). While he did not himself organize his teaching into a system to be considered objectively, he *was* careful to see that *his ideas were organized into the thinking of his pupils*, so as actually to become a

part of their life. Sometimes this was accomplished by means of a *question* which compelled reflection (Luke 13 : 2, 4) or again, by a word of gentle *rebuke* (Luke 10: 17–20). Undoubtedly the most effective method for bringing about such organization was the placing of responsibility upon his disciples, this affording them opportunity to *put in practice* the lessons he taught them, to develop *power of initiative* and thus *to learn through "motor expression."* The sending forth of the Twelve, and of the Seventy, are instances of the application of this principle.

OUTLINE OF TEACHINGS AND METHODS

TEACHINGS OF JESUS — METHODS USED BY JESUS

Response Desired from Pupil	*Nature of Teacher's Activity*
A. LESSONS IN RELIGION	
1. THE IDEA OF GOD	Contrast Story
2. ATTITUDE TOWARD GOD	
Reverence	Story
Faith	Contrast, Story, Question
Humility	Story, Admonition
Love	Precept
Obedience	Example
3. COMMUNION WITH GOD	
Prayer	Example, Contrast, Story
4. REACTION UPON LIFE	
Simplicity	Comparison
Sincerity	Contrast
Trust	Admonition Illustration
B. LESSONS IN MORALITY	
1. THE HABITUAL MOOD	
Enthusiasm	Personal interest Commendation

Hope	Statement, Promise
Patience	Story, Interpretation Counsel

2. TRUE RELATION TO FELLOW MAN

Brotherhood	Story, Answer to Questions, Illustration
Love	Story, Precept
Justice	Precept, Illustration
Righteousness	Contrast, Rebuke Admonition

3. ATTITUDE TOWARD FELLOW MAN

Forgiveness	Hyperbole, Story
Tolerance	Rebuke for Intolerance Epigram
Meekness	Example Admonition
Peace-making	Example, Explanation Admonition
Sympathy	Example

4. THE MORAL IDEAL

Perfect Standard	Precept, Admonition
Effort	Admonition
Freedom	Example

C. LESSONS IN SERVICE

1. IDEA OF RELATION TO CHRIST

Spiritual Kinship	Metaphor
Faith	Admonition, Question
Teachability	Object Lesson
Obedience	Request, Story
Loyalty	Question
Confession	Counsel, Question
Devotion	Counsel
Self-sacrifice	Warning, Admonition Responsibility

2. ATTITUDE TOWARD ALL MEN

Service	Example
" In his Name "	Object Lesson

D. LESSONS IN MISSIONS

1. IDEA OF THE FUTURE

Impending Disaster	Description
Expectation	Warning
Judgment	Story
Readiness	Admonition

2. CONCERN FOR OTHERS

Responsibility	Command

DIRECTIONS FOR STUDY OF JESUS' TEACHING METHODS [1]

We have studied in detail the teachings of Jesus. We will now examine again the biblical material of the previous lesson. The aim is (1) *to discover the personal* NEED *Jesus is trying to meet;* (2) *the* METHOD *by which he meets the need. In this study also the student should keep in mind the background suggested in* DIRECTIONS FOR STUDY *of the previous lesson, as well as the general observations in this lesson regarding the methods of Jesus. The questions designed for this lesson's study will be found printed in smaller type under* DIRECTIONS FOR STUDY, *Lesson VII.*

TOPICS FOR PAPERS AND DISCUSSION [2]

Look back now over the *first* part of this lesson and make a list of all the *methods* of Jesus enumerated there. Find, if possible, *at least one passage*, among those mentioned in the *second* part of the lesson (in the smaller type of lesson VII) illustrating each of these methods. As a matter of convenience, reference may be made to the following outline upon which may be supplied in pencil the appropriate passages.

[1] TO THE TEACHER OF THE CLASS:
As this material is necessarily somewhat extended, it may be well to assign to different members of the class one or more of the sub-topics for individual study, such as A–3 or C–1, asking that the members bring the results of their study, *in writing*, VERY BRIEFLY BUT CLEARLY, to the next session of the class. These papers will then constitute a symposium on the *methods* of Jesus' teaching. If this plan is followed the DIRECTIONS FOR STUDY should be all the more carefully observed.

[2] See also footnote 1.

OUTLINE OF JESUS' TEACHING METHODS

GENERAL CHARACTERISTICS OF JESUS' TEACHING

Occasional, Incidental, Informal, Natural, Spontaneous.
Masterly, Authoritative, Vital.
Skilful, in Handling of Material, and Treatment of Pupil.

AIM OF JESUS

To influence conduct, through his ideas and example.
To make his ideas clear, and impressive.

METHODS OF HANDLING MATERIAL

Sources of Material
- O. T. Scriptures
- Nature
- Life

Treatment of Material in Presentation
- Interpretation, Explanation, Illustration
- Contrast
- Paradox
- Hyperbole
- Comparison, Story, Parable
- Question and Answer
- Object Lesson
- Example

METHODS OF HANDLING PUPIL

Appeal to Interest, through Curiosity, Personal Interest, Suggestion

Making Point of Contact, through Common Interest.

Attention, through Variety, Concreteness, Question, Activity, Self-expression.

Apperception, through Grading of Pupils, Adaptation of Ideas to those of Pupils.

Training of Judgment, through Comparison of Values, Questions, Choices.

Organization of Ideas, through Questions, and Task Imposed, Motor Expression, Practice.

Training in Initiative, through Responsibility, Opportunity for Free Practice.

LESSON IX

Jesus, for Growing Childhood[1]

AN ANALYSIS OF THE STORY ELEMENT IN THE GOSPELS, WITH REFERENCE TO ITS USE WITH YOUNG CHILDREN (UP TO 12 YEARS OF AGE).

Our first task was to study *the Gospel records from the point of view of their writers: What teaching purposes* did these writers have in mind? What effects were the authors of Mark, Matthew, Luke and John, respectively, seeking to produce?

Our next step was to observe *the teaching process as conducted by the Master Teacher: What kind of pupils* did he have, what were their personal characteristics and needs? What had he in mind to teach them?

Our endeavor will be, in the remaining lessons, to consider *how we as teachers today may make most effective use of this Gospel material.* 1. What portions may we select as being especially *adapted to the needs of children?* 2. How shall we *present Jesus to adolescent youth* so that they will make him their Ideal, Example, Friend and Saviour?

It is not necessary that stories *for* children should be stories *about* children. The *situations* presented in children's stories should be *intelligible* to childhood; the *relationships* should be *analogous* to those in their own experience, the *ideas* should be *simple* and *clear*, the *plot* of the story *easily followed*, but if the story conform to these specifications it ought to appeal to children, even though it deal with adult characters.

[1] In connection with this lesson the student should review Lessons II, III and IV in the section on *The Pupil.*

The high *educational value* of the story springs from its *concreteness;* it enables the listener to *see truth in terms of action, and experience.* Through the imagination, appeal is made to several senses at once and thus the ideas presented become *more vivid.* One result of this is a strong accompaniment of feeling; stories *stimulate emotion.*

The influence of the story is *indirect,* its value is *suggestive;* hence it is one of the most effective ways of teaching. Unconsciously, the listener identifies himself, in imagination, with the persons and experiences described, so that they become for him authoritative and normative, through *imitation.* He comes to *associate* truth, or principles of conduct, with the circumstances under which such conduct may appropriately find expression. In order to have teaching value, a story must therefore " move within the range of the listener's present experience, either actual or possible."

Small children lack the power of sustained attention, their experience is confined to the home with its relationships and its environment of nature, they are responsive to those ideas and influences which reach them through the *medium of the senses,* and they are accustomed to find an *explanation for all occurrences* in the conscious and purposeful action of some *personality. For children below six,* stories should possess the following characteristics:

1. They should be *brief,* presenting a *scene, picture,* or *incident,* complete in itself.

2. They should have a *sense appeal,* i.e., should describe some experience which can be apprehended through the senses.

3. They should portray the *relationships* of *home life* and *nature; acts worthy of imitation.*

4. They may contain *supernatural* or *" wonder " elements,* i.e., assume, or suggest, the direct interposition of personality, in some unseen, mysterious manner.

5. Small children also enjoy the element of *repetition*, or rhythmic movement.

Between the ages of six and nine there is more power of sustained attention. The *senses* are more highly developed and the *imagination* is still active. Children of this age have a *wider experience;* they have begun to go to school, their *relationships* have increased in number and have become more complex. They now have *the beginnings of a community consciousness.* Stories for this age, while still making appeal through the senses, portraying the relationships of family life and preserving the wonder element, may admit these modifications:

1. They may contain not merely one scene or incident, but a *succession of scenes*, with the suggestion of *dramatic connection* and *movement.* A child of this age may give his attention to *objects*, *connectedly;* he may now observe with intelligent satisfaction *a procession.*

2. These connected incidents or scenes may set forth a *wider variety of relationships*, not wholly confined to home surroundings; and

3. The connection between incidents may suggest *necessary sequence*, *cause* and effect, *the consequences of an act, pleasurable or otherwise.*

At about nine years children have acquired the ability to read easily. There are opened to them vast *worlds of new experience*, as they undertake to explore, with the aid of geography and history, the remote in time and space. The child is no longer dependent upon others for his stories, he can read them for himself, and the vigorous boy or girl forthwith proceeds eagerly to devour what comes to hand. This is a time of intense physical activity; it is also a time of acquisition and realism, — the demand is for the " true story "; interest in the wonder element is gone and in its place stands the challenge of the mind for *fact.* For this period,

1. Stories should have *dramatic action*, moving swiftly and realistically toward some end, or climax.

2. They may portray *any human relations*, provided they are not only *true*, but *real*. The more wonderful and heroic, the better, so long as they are *possible*.

3. The *content* may be *strongly religious* or *ethical*, only it must be *expressible in action*, and in the kind of action possible to a boy or girl at this period; for while one is still interested in the procession which passes before him, it is no longer as a passive observer, but as a possible *participant* in the action, especially if the action be a struggle or a contest.

Not only must we consider the form and content of the story with reference to their appeal to the pupil's *interest;* we must consider *the nature of the religious* or *moral teaching* they contain and *the relation of that teaching to the present moral and religious development of the pupil.* What are the *problems*, moral and religious, likely to arise in the life of a child at any given period? *What religious or moral lesson* did the author intend to teach by this story? What did those who heard it understand by it? *What principle or principles underlie the teaching? What other truths* are suggested or "implied"? Are these truths of such a nature that they will *help this child to solve his present problems?* Is the situation presented in the story *analogous to the possible situation* in which this child's problem is likely to arise?

What are the religious and moral needs and problems of children? The first need of *little* children is to be assured of *the reality and constant presence of God, and of his fatherly love and care.* The instinctive responses of reverence, trust, gratitude, helpfulness, love, need to be made *habitual*, by being *associated* in their minds with the *picture of appropriate forms of expression*, through stories, and by actual *experience in practice*, they should also find *motor expression.*

Children of the next period, six to nine years, need to learn that *the God of the home is also the God of the school.* They may still be tempted to *fear* — both physical and moral. The active *imagination* may offer a means of escape from unpleasant consequences of misdeeds, through resort to falsehood. They must learn to distinguish between those acts which please God and those displeasing to him; that is, *they must learn to live in this expanding world, as his obedient and loyal children.* Nothing is more useful for these ends than the religious story, with its pictures of people acting in a manner pleasing to the heavenly Father.

In later childhood, nine to twelve years, the God of home and school must become the God of the playground; the God of all life. Amidst all the confusions of a complex world it is necessary to live not only in a manner pleasing to God; the first problem often seems to be, How to live *together* at all. Thus arises the necessity for *rules*, and *laws*. Somehow during these years the boy and girl must become acquainted with God's *laws*, in the form of *precept* and also *embodied in action* where men show themselves loyal and obedient and chivalrous, *because* they are children of God, and would scorn to do anything unworthy of him. Such a person is the *real hero* whose exploits form the subject matter of appropriate *dramatic story* in this period. The awakening historic interest also gives a special significance to *stories which succeed each other in chronological order.*

We may now turn to the Gospels, to discover the story material available for the respective periods of childhood. We shall not expect to find it already prepared for our use. It may be necessary to supply a background of "setting" for the story or to fill in concrete details, for many of the Gospel stories are hardly more than *story germs*. Nevertheless, in the process of selection and preparation one should endeavor to be true to the principles outlined above and honest in the use of biblical material.

DIRECTIONS FOR STUDY OF STORY MATERIAL IN THE GOSPELS

NOTE: *If pressed for time the class may be divided into three sections. Assign to one section the story material for* SMALL *children, " A "; to another, " B," stories for children of* PRIMARY *age; and to the third, " C," stories for* BOYS AND GIRLS. The time in the class session may be spent in story-telling and criticism of each type of story.

A. STORIES ADAPTED TO SMALL CHILDREN. (Under 6 years.)

1. STORIES SHOWING THE NATURE OF GOD AND HIS RELATION TO HIS CHILDREN. (Luke 1 : 26–38, 46–55; 2 : 1–20; Matt. 2 : 1–11; Luke 15 : 3–6; John 10 : 2–5; Mark 4 : 35–41; 10 : 13–16; John 14 : 1–3.) As a result of this study, make a list of distinct stories which may be taught to children of this age, indicating the " lesson " embodied in each one.

2. STORIES SUGGESTING APPROPRIATE RESPONSES TO GOD. (Mark 1 : 35; Matt. 6 : 5–15; Mark 12 : 41–44; Matt. 21 : 6–11.) Write down the *responses* suggested in each case.

3. STORIES SUGGESTING APPROPRIATE ATTITUDES OF GOD'S CHILDREN TOWARD EACH OTHER. (Luke 5 : 1–11; Mark 2 : 1–4, 10–12; Luke 10 : 38–42; John 12 : 1–8; John 4 : 46–53; 6 : 1–13; 9 : 1, 6–11; Luke 10 : 30–35; John 13 : 3–15.) State what the *attitudes* are.

4. STORY SUGGESTING APPROPRIATE ATTITUDES TOWARD NATURE. (Luke 12 : 27.) State the lesson to be taught from this passage.

B. STORIES ADAPTED TO CHILDREN OF PRIMARY AGE. (6–9 years.)

Read carefully the tests suggested on page 242 for stories to be used with *primary* ages, in respect to *form* and *content*. Then examine again the passages suggested for the previous ages and note any which are usable also with good effect in this period.

Would the *repetition* of the same material be desirable or undesirable; from the standpoint of the teacher? from that of the pupil?

Would the *same lessons* be taught in this period as in the previous period? Indicate any desirable changes of emphasis.

What additional *elaboration* or other changes in treatment would be legitimate and necessary? [1]

For *additional material* for these years, examine carefully the selections used by any good series of graded lessons,[2] applying the tests already referred to in each case.

C. STORIES ADAPTED TO BOYS AND GIRLS. (Ages 9–12 years.)

Read the tests suggested for the stories to be used with children of these ages, p. 243.

Look through the stories suggested for earlier ages; which are clearly *unsuited* to *this* period, and for what reasons?

TOPICS FOR PAPERS AND DISCUSSION

1. (*Under 6 yrs.*) Examine the foregoing story material, indicating first which, if any, of the above passages are ready for use as they stand, and which ones require to have detail and "background" supplied.[3]

Apply to the above material, as it stands and also *as prepared for use in the graded lessons*, the tests as to story *form* and *content* which are given on pp. 241. Having recorded the results of this critical study, state your convictions regarding each passage as to its suitability (a) in *form*, to the *interests* of this period and (b) in *content*, to meet the *religious needs* of these ages.

[1] Regarding this point, study the stories as given in the International Graded Lessons for Primary pupils and compare with those for Beginners.

[2] The International Graded Lessons, The Completely Graded Series (Scribner's), and the Constructive Series (University of Chicago) are particularly commended.

[3] For the treatment of stories in preparation for use in class, see the International Graded Lessons, Beginners' Grades.

(*a*) *As to Form.*

Which stories are the best examples of *scenic* or *objective picture type?*

Which lie closest to the little child's *experience?*

In which is the appeal to the *senses* strongest? Which senses?

Which portray *relationships* of *home life* and *nature*, and *acts* worthy of *imitation* by a small child?

In which are there *supernatural* or "*wonder*" *elements?*

(*b*) *As to Content.*

Which stories bring assurance of the *reality* and *constant presence* of God, and of his *fatherly love* and *care?*

Which suggest appropriate (child) *responses* to that love and care, — such as *reverence, trust, gratitude, helpfulness, love?*

Supply the stories with *titles*, appropriate to children of this age.

2. (*6–9 yrs.*) Would you *repeat* the same material *in each of the three years* of the Primary Department? If not, indicate which stories are suitable for each year, and why.

3. (*9–12 yrs.*) Study in detail the story material for 12 consecutive lessons given in one of the three types of graded lesson courses, preferably for the *third* or *fourth year Junior grade.* Apply the tests referred to above, and record your judgment as to the appropriateness of each *selection* and of the *lesson* to be taught.

What reasons can you give for preferring *Mark* to the other Gospels for age 12?

4. Suggest a series of titles for 12 consecutive lessons for children of 4 to 6, 6 to 9, or 9 to 12 years of age, framing the titles so as to appeal to the *curiosity* of the pupil while *suggesting, without describing, the content.*

LESSON X

Jesus, the Master of Life[1]

AN ANALYSIS OF THE BIOGRAPHICAL ELEMENT IN THE GOSPELS, WITH REFERENCE TO THEIR USE WITH ADOLESCENTS IN THE FORMING OF IDEALS. (Ages 12–16.)

The word "biography," like the word "story" and the word "history," is a somewhat indefinite term. Because of this indefiniteness it is not uncommon to hear biography recommended as being especially suited, for educational purposes, to various ages from seven or eight to seventeen.

Biography shares certain elements with both story and history. We may regard it, on the one hand, as *a specialized form of continued story*, resembling the story in its *concreteness* of detail, its *tense situations*, its *climaxes*, its *dramatic movement*. We often use the expression, "the story of a life," a phrase particularly applicable to those lives whose quality is picturesque — or to those stories which present the objective and external aspects of a life. Such a life story is the autobiography of Jacob Riis, *The Making of an American*, or that of Mary Antin, *The Promised Land*. Many a *Life of Lincoln* written for school use is of this type. Such biographies are sometimes hardly more than a succession of stories, anecdotes or hero tales, held together by the thread of personality which runs through them.

On the other hand, *biography resembles history* in being an *orderly narrative* whose progress is determined by *facts which have a definite location in time and place*. "Biog-

[1] In connection with this lesson the student should review Lesson V in Part I, by Weigle.

raphy is the history of the life of a particular person." Every carefully constructed *modern biography* does, in fact, attempt to be just that, — the history of the life of some particular person. In his capacity as historian, the biographer aims at *accuracy of historical detail* and at *completeness and comprehensiveness of treatment.* He goes far back into the past, digs up long-forgotten records of remote ancestors, and delves into contemporary documents, in the hope that he may overlook nothing which may shed light upon *heredity, environment* or *training*, and thus make clearer his picture of a life.

Biography, in the *educational* sense of the term, is a very different thing from biography as just described, — different from the collection of hero tales, and different also from the painstaking history of a life. In the hands of the teacher, biography is *a means to an end*, having a very definite purpose and related to a special phase of development.

The period most susceptible to biography, in this restricted sense of the term, is that of *early adolescence*, between the ages of twelve and fifteen or sixteen. This is the *ideal-forming period.* Youth is just emerging from its long years of dependence and is tasting for the first time the *joys of freedom.* Feelings of *self-consciousness* impel one toward *self-analysis* and *self-discovery.* The adolescent is conscious of an insatiable hunger, the hunger for *life* — which he will seek "until he finds it." It is a *critical* search for an ideal who is to be the embodiment of hopes and ambitions and purposes. Youth is *between two worlds* — the world of childhood and the world of adult life; emerging from one, he is not yet ready for the other. *He needs a picture of the life for which he longs, in terms of the life that now is.*

Biography affords this picture. In the lives of great men and women *youth gains its vision* of purity, honor, fidelity,

chivalry, forgiveness, loyalty, patriotism, devotion, moral-heroism and self-sacrificing love — not as abstract "virtues" but as embodied in life, or in lives, — real persons living in a world of concrete experiences and expressing these qualities in thought and speech and act. Thus, in imagination, young people live again with these persons their experiences, as they grapple with temptations, wrestle with problems, and achieve spiritual victories. And when, at length, one has been found who seems most nearly to answer to one's hopes, *youth sees in that one his spiritual counterpart* and commits himself unreservedly to this, his *Ideal.*

Many biblical characters are admirably adapted, each in a partial way, to serve youth in the search for an ideal. But those *most admired* at this period are said to be David, John and Jesus.[1] An increasing number of teachers testify that *an intimate acquaintance with Jesus' life has proved the culminating experience* with many a young person of high-school age.

What are we to understand by the biography of Jesus? Shall we insist upon teaching the "Life of Christ" to young people just when scholars are assuring us that a life of Christ is an impossibility? What we know of Jesus is *fragmentary.* We have no "biography" of him in the modern sense of the term. We know almost nothing of his childhood or his youth, except from inference. We are not certain as to the length of his public ministry, for many of the incidents related of him can no longer be definitely assigned a time or place. It is a baffling task to attempt to "harmonize" in detail the events recorded in the four Gospels. We are obliged to admit that the evangelists have *given us memoirs, not biographies,* of Jesus.

It is *not biography,* in this exact sense, *that young*

[1] Dawson, *The Child and his Religion,* pp. 81, 82.

people want and need. However rewarding may be the attempt, at some later time, to recover and to arrange in order all that is known of the earthly life of our Lord, this certainly is not the task of adolescents. What they need, and want, is to *see Jesus;* and this they may do, really and truly, from our present narratives — indeed more truly and really than would be the case if all those books had been written and preserved to which reference is made in John 21 : 25.

The appeal of Jesus to youth is the appeal of a young, strong, clean, noble, devoted, self-sacrificing life; standing out sharply, in all the majesty of a perfect manhood, against the dull monotony of all other life. It is *Jesus, the Ideal,* to whom they are irresistibly drawn. As they come closer, they see in him all the struggle between opposing forces which they themselves feel so keenly at this age. Jesus does not recede from them, in cold grandeur, as some snow-covered Alp might seem to do, when they approach. He is *human,* loving, tender; therefore young people like to sing " What a *Friend* we have in Jesus."

As they follow him, they enter with him into the experiences of the desert, the controversies with Pharisees, the ministry of those in need; they " touch him in life's throng and press " and he becomes *their Saviour.* Finally, they go with him into Gethsemane and stand with the group of saddened disciples who are gathered about the Cross. Once more the light of Easter dawns, and now youth sings " O Love that wilt not let me go," for once again a life has found its *Lord.* Richard Watson Gilder has wonderfully caught, and expressed, the spirit of the youth who has fallen under the spell of Jesus:

" If Jesus Christ is a man,
And only a man, I say
That of all mankind I cleave to him,
And to him I cleave alway.

" If Jesus Christ is a God,
And the only God, I swear
I will follow him through heaven and hell,
The earth, the sea, and the air."

If we could entirely control the processes by which a growing child becomes acquainted with Jesus, perhaps the best method would be for him to follow the steps by which, historically, Jesus became known to men. First, they knew him *as a man*, and the vivid narrative of his deeds was the first to be provided, to meet the demand which arose when those who had been with him began to pass on. The next step was to treasure up his *sayings* and to collect these, that men might have a body of rules, or of principles, to guide them in the practical concerns of life. Again, as interest grew and widened, every deed and word was carefully sought out, in order that men might touch him on as many sides as possible, if, perchance, they might *catch his spirit.* And, finally, an *interpretation of the meaning of his life* was added, to complete our knowledge of him.

It would be absurd, of course, to press the analogy too far. But, in a general way, the *heroic* Jesus, as presented in objective, picturesque and graphic story, in *Mark*, is suited to the needs of *boys and girls*, in the years just preceding adolescence. Their first impression of Jesus may be gained through these " reminiscences of Peter." At this age, also, they need *rules of conduct*, which may be supplied from those portions of *Matthew* and *Luke* which are based upon the " Sayings of Jesus." For *early adolescence*, there is nothing more appropriate than the story of Jesus as given in *Luke*, with its pervading note of tender *sympathy*, its human *interest*, its emphasis upon *social justice.* The Gospel of *John*, studied historically, is suited to *middle* and *late adolescence*, emphasizing as it does the

philosophical, rather than the historical, aspects of Jesus. In these years also new inspiration may be gained from *Matthew* and from *Luke*, if they are approached with a mind open to their *universal* import.

DIRECTIONS FOR STUDY OF THE BIOGRAPHICAL ELEMENT IN THE GOSPELS

For this lesson it is proposed to make a comparative study of two biographical courses dealing with the life of Jesus, the course for the third year Intermediate Graded Lessons and the course for year 16 in the Completely Graded Series. Each student should be supplied with the complete lesson material and teacher's manual for the three quarters. The material is to be examined, with note-book and Testament in hand, in accordance with the directions given below.[1]

JESUS, FRIEND AND SAVIOUR

In the *International Graded Series*, the course of Lessons for the third year of the Intermediate Department, age 15, is devoted to a study of the personality of Jesus. The aim of the course is stated as follows:

AIM OF THIRD YEAR

(a) To set before the pupil, through a biographical study of Jesus Christ, the highest possible ideals of Christian living in aspects and forms to which the impulses of his own nature may be expected to respond; (b) to lead the pupil to accept Jesus as his personal Saviour and the Master of his life; (c) in one of the alternate courses for the fourth quarter, to reinforce the call to follow Jesus by presenting as an example the life of a character in modern days who forsook all and followed him.

[1] These courses of study may be obtained from The Pilgrim Press, Boston and Chicago.

If desired, the *outline of any other course* on the Life of Christ which may happen to be in use in the Intermediate department of the local church school *may be substituted* for those suggested below. Or, if one of the latter is in use, the discussion may be confined to that one *without bringing the other into comparison*. Where it is desired to cultivate really *independent judgment* as to the relative excellence of different courses of study, it is recommended that the study and discussion follow the plan as here given.

Another popular series of graded lessons [1] follows a similar plan for year 16. The aim for this course is formulated in the following terms:

The aim of this year's work is so to present the personality of Jesus:

(1) That every pupil who has not already awakened to a personal religious life shall make a definite decision for Christ;

(2) That every pupil who already counts himself a follower of Christ shall attain a deeper realization of the meaning of discipleship; and particularly that the child spirit of obedience shall grow into that of manly and womanly devotion to the Master of Life;

(3) That every pupil shall be a church member before the end of the year.

Record the results of the following study *in writing*, that they may serve as the basis for discussion in class.

1. Examine the statements of *aim;* which seems better designed to meet the needs of *adolescent* youth?

2. Compare the *two lists of titles;* in which list are the titles stated the more nearly in phraseology that will *appeal to the natural interests* of these ages? Indicate six or eight, from either list, which seem to you to be particularly appropriate.

3. Look through the lists of titles again, having in mind the tests of biography mentioned on page 249; how many of these "ideals" can you find suggested, or embodied, in the biblical *material* of either course?

4. Which course gives the better idea of Jesus as *Friend?* Give suggestive lessons. Which gives a better understanding of Jesus as *Saviour?* Show what a "Saviour" is, according to these *lessons.*

5. Read again the discussion on page 251; which of these two courses comes nearer meeting the requirements for this age, as set forth in that discussion? After going through these two courses, would you like to *revise* the

[1] *The Completely Graded Series*, published by Scribner's, and supplied through The Pilgrim Press.

conclusions from that discussion? Or would you like to *revise the course of study?* In either case, *what revision would you suggest, and why?*

TOPICS FOR PAPERS AND DISCUSSION

Prepare a careful criticism in writing of one, or both, of the courses of study examined, keeping in mind the principles mentioned in the first part of the lesson.

The criticism should embrace the following points:

1. Which statement of aim is the better, and why?
2. Which course more nearly fulfils the expectations raised by the statement of aim? Give points illustrating your estimate.
3. Which has the more attractive list of titles, from the pupil's point of view?
4. Which course presents the material the more effectively? State clearly the marks of superiority.

PART IV

THE ORGANIZATION AND ADMINISTRATION OF THE CHURCH SCHOOL

BY

WALTER S. ATHEARN

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PART IV

THE ORGANIZATION AND ADMINISTRATION OF THE CHURCH SCHOOL

LESSON I

Functions and Relationships

1. The Church. (a) *Function.* What is the function of the church? The distinctive function of the church is to foster the *religious* life. There are other agencies to entertain people and minister to their social needs; there are other agencies to care for the poor and the unfortunate; there are countless reform associations interested in the moral uplift of mankind; there are organizations and institutions without number for the esthetic and intellectual development of people, but there is but one institution consciously engaged in the specific business of spiritualizing the people. That institution is the church. The church will engage in social, benevolent, educational, and reform movements, but it must be something more than a social club, a relief station, a music guild, or an intellectual forum. Its distinctive function is fostering the religious life. Its organization and its methods must all serve this one end. If it fails in this, it has failed in everything. There is but one test of a church, its organization and its methods; that

test is the spiritual development of people. Is there a rising tide of spirituality in the community? The church is succeeding. Are the people forgetting God? Then the church is failing in its task.

(b) *Activities.* Through what activities does the church foster the religious life of people? Historically the church has functioned through three channels — (1) worship, public and private, (2) preaching and teaching, and (3) social service. The emotions, the intellect and the will have been given unequal emphasis in different ages. But Christianity is a religion of whole-mindedness. The intellect, the will and the emotions are all involved in the religious experience. Man must know God with his intellect, love him with his emotions, and serve him with his will. The whole mind hungers for God. The church plans a balanced program of music and prayer, of preaching, and of service. The church, therefore, has its ritual, its doctrine, and its life of service.

(c) *Agencies and Organizations.* What agencies and organizations are required for carrying on the types of activity which the religious life demands? It will be helpful to list the agencies and organizations maintained by the average church: There are (1) the minister, (2) the official board, (3) the missionary societies, (4) the brotherhoods, (5) the temperance bands, (6) social purity league, (7) the young people's societies, (8) the Boy Scouts, (9) the Camp Fire Girls, (10) the Ladies' Auxiliary, (11) the Buds of Hope, (12) the Willing Workers, (13) the teachers, (14) the choir and music leaders. After listing all the organizations and agencies maintained by his own church, the student is requested to write in a parallel column the purpose and scope of each organization. In a third column write the names of the leading workers in each organization. Now study the three columns. (1) Are there any organizations whose function

and scope overlap? (2) Is there any important religious work which is being neglected? (3) Are a number of societies maintained by the same workers? (4) Do you have members who are not active in any organization? (5) Should any organization be discontinued? (6) Could any be merged with profit? Measure each organization by the single test: Does it help the church to discharge its function? Does it tend to spiritualize its members and the community?

When you have made this study of the agencies and organizations of your church, write answers to the following questions:

1. What do you conceive to be the specific function of your church in the community?

2. List the activities necessary for the discharge of this function.

3. Make a list of the agencies and organizations which you regard as necessary to the work of your church in the community and in the world.

We are now ready to build a school which will make possible such a church as you have just described.

2. The Church School. (a) *Function.* What is the function of the church school? The church school has a twofold function: (1) *To develop intelligent and efficient Christian lives, consecrated to the extension of God's kingdom on earth.* The church school seeks to give each individual pupil that personal experience with God which makes moral conduct not a matter of habit or custom or compulsion, but a *way* to a fulness of life. It develops God-consciousness; it gives boys and girls a spiritual view of life. Besides giving its pupils the spiritual view of life, the church school teaches Jesus Christ as the standardizing agency of the spiritual life. The religious educator sets himself the task of (a) giving pupils the spiritual view of

life and (b) teaching Jesus Christ as the standard by which to measure and evaluate the life of a spiritual person.

If this were the sole task of the church school, we would call it the School of Religious Education. But the school must do something more than develop religious lives; it must sustain the agencies and institutions necessary for the growth and conservation of the religious life. (2) The second function of the church school is *to train efficient leaders for all phases of church work.* Religion will assume institutional form. The church is necessary for the propagation of the religious life. The school must develop the religious life, but it must also develop the church into an agency competent to direct and express the religious life in its fulness. The organization of the church should not be out of harmony with the message it seeks to express. The school must be concerned with both message and messenger, with the spirit of religion and the institution through which it finds expression. If the church is necessary to the religious life, the school of the church must sustain the church as well as the religious life. The church school must therefore be as big in its outline as the church it seeks to perpetuate. When a new department is added to the church, a corresponding department must be added to the school. Determine the kind of a church you want in your community and then build a school competent to sustain every department of this church. Does the church need consecrated lives? The school must develop them. Does the church need trained leaders? The school must furnish them.

Look again at the list of agencies and organizations which you thought necessary for your local church. Now plan to reorganize your church school so that every one of these agencies and organizations will be recruited from the church school. Such a school will be indeed a church school, and a church with such a school will be a perpetual and an

efficient agency for the fostering of the religious life of the people. The church school is an agency of discipline and training. The railroads use bridge engineers; the technical schools develop and train bridge engineers. The railroads are not schools, but they do their work with talent trained in the schools. Just so the church uses Christians in the extension of the Kingdom; the school develops Christians, gives them the specialized technique which the church needs, and hands them over to the church for service. The individual must live his Christian life in and through the church. The distinction between the church and the school must be sharply drawn, lest we load the school, which is an agency of *discipline*, with the world task of the church. Let me be specific on this point. The church school will interest its students in home and foreign missions. But missionary boards must not look upon the church schools as miniature missionary societies. The school is interested in developing men and women who have the world view of the Kingdom, the Christ mind, the missionary spirit. It is interested in giving the information and the expressional opportunity which will result in a *missionary person*, rather than in a missionary collection. The school is not interested in service, offerings, etc., save as these things have educational value in producing a missionary person which it will hand over to the church to recruit its army of missionary givers, workers and prayers. When the school has done its work, all Christians will be missionaries. But its methods are educational and it must be asked for no other kind of results. Through the school the church should spend money developing the missionary ideals. For every dollar given by the children as a disciplinary measure to develop missionary interest, the church should spend two dollars on the missionary program in the local church. The schools should not be looked upon as a source of revenue for any

agency of the church. They are a source of expense because they are set to the task of discipline. There is but one test of the missionary program of the church school — *does it develop missionary persons who will be handed over to the church for lives of missionary endeavor?*

Again, take the adult department of the church school. Is this a place where men and women live the religious life? Or is it a place where the technical methods of the educator are dominant, where *discipline* is in evidence? Many adult departments duplicate the program of the church, failing to distinguish between a *church* organized to use Christians, and a *school* organized to train and discipline men and women for specific service in the church.

The church school, therefore, organizes itself and adopts methods and a specialized technique of discipline which will (a) develop the religious life and teach Christ as the standard of the religious life, and (b) give the special training needed for service in all departments of the church. *An efficient Christian and an efficient churchman — this is the product of an efficient church school.*

(b) *Scope.* Every local church should participate in the larger movements of religious education which find expression in church boards of education, missionary education movements, publication societies, and kindred organizations. Every local church is, however, directly responsible for the religious development of its own members, and especially of the children and youth of the church and it shares with other local churches the responsibility for the religious nurture of the unchurched people of the community. For the purpose of discharging this responsibility, the church organizes a church school. The scope of this school is as broad as the religious needs of the church and the community. It is customary for this school to hold but one session each week — a Sunday session of from

one hour to one and one-half hours in length. Historically this school has been known as the Sunday school. It is becoming increasingly evident that the Sunday session of the church school is inadequate — more time must be found for religious instruction and training. Extra sessions of the school are being held during the week and there is just now a nation-wide propaganda for the establishing of a system of week-day religious schools. All will admit that the church school needs more time for its work than can be secured on Sunday; it must hold week-day sessions. The development of a week-day program involves (1) an adequate supply of trained lay workers. This means a more effective system of teacher training than the church has yet had. (2) A curriculum suited to the needs of the various grades and related to the program of Sunday instruction, as well as to the curriculum of the public schools. (3) An enlightened public sentiment which will insure the necessary moral and financial support. All this development must come as the extension of the Sunday session of the church school. In the meantime the church must take full advantage of the time now at its disposal. *A church which cannot adequately care for children on Sunday has no moral right to ask for their time on week days.* As the sessions of the church school multiply and spread over the entire week, the character of the work done on Sunday will doubtless be modified. The Sunday sessions and the week day sessions must constitute a single school, with a unified program of instruction and training. There will be week-day sessions and Sunday sessions of the church school. Much that will be said in the present treatment will apply with equal force to all sessions of the church school, but the specific problem which will concern us in the following chapters is that of *how to make the most of the Sunday sessions of the church school.*

3. SUMMARY. The church is an agency for fostering the

religious life. It discharges its function through worship, preaching and service. These activities require certain agencies and organizations which must be sustained if religion flourishes among the people. The church school develops the religious life and trains workers for all phases of the church work. It holds sessions on Sundays and on week days. This book will give special consideration to the Sunday session of the school. The church school is a specialized agency of the church under its control and entitled to its support.

REFERENCES FOR COLLATERAL READING

On the function of the church school —

Athearn, W. S., *The Church School*, Chapter I.

On the minister's relation to the church school —

Faunce, *Educational Ideals of the Ministry.*

Cope, Henry F., *The Modern Sunday School and Its Present Day Task*, Chapter VI.

On week-day sessions of the church school —

Athearn, W. S., *Correlation of Public Schools and Church Schools.*

Brown, A. A., *Week Day Religious Schools, — a Survey of the Gary, Ind., Plan.* Reprint on application to Religious Education Association, Chicago.

QUESTIONS AND PROBLEMS

1. What are the functions of the church school?
2. Make a clear-cut distinction between the task of the church and the task of the church school.
3. In what respects will the organization and methods of the school differ from those of the church?
4. What is the scope of the church school and what particular aspects of its work are to be considered in this book?

LESSON II

Administrative Organization

1. Purpose of Organization. A school may be defined as a spiritual union of a teacher and pupils. There are conditions that make this spiritual union possible.

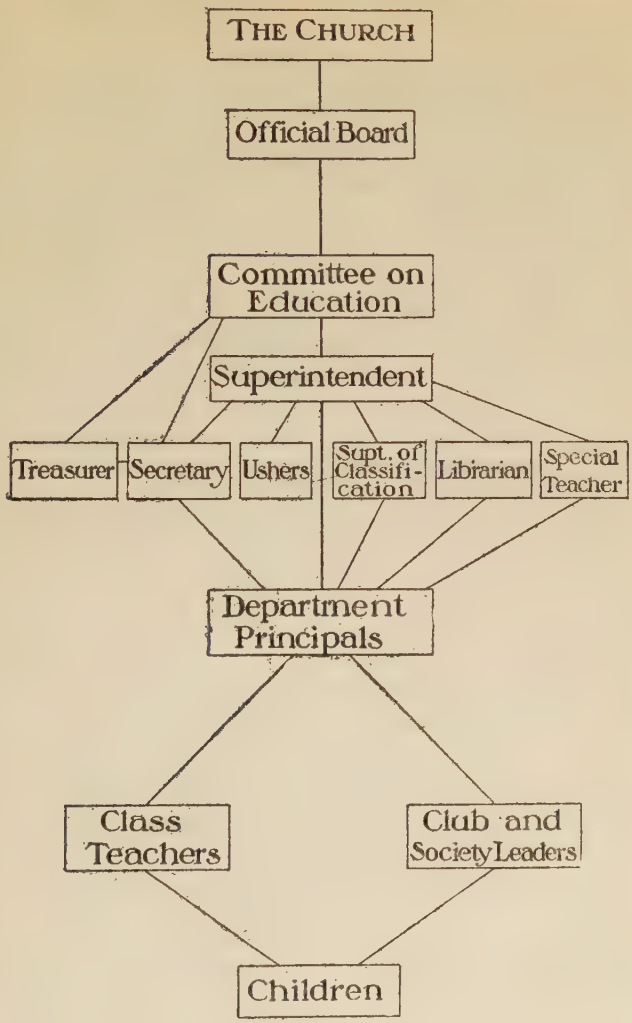
First of all the pupils must be assembled and the teacher secured and trained. Then, the curriculum, the medium of communication between teacher and pupils, must be provided. Teaching conditions must be secured, and provision made for the classification and promotion of pupils. The assembling of all these factors into a harmonious and united whole is the work of organization. The diagram on the opposite page is an attempt to show the general organization of a church school when viewed from the standpoint of the officers and teachers involved. This chapter will discuss the qualifications and duties of these officers. The principles involved in the following discussion will apply with equal force to schools of all sizes. Educational efficiency is the test of all educative machinery and the same fundamental factors are involved in the operation of all schools.

2. The Church and Its Official Board. The church school is the responsibility of the church. The life of the church depends upon the efficiency of its school. As the operation of the school is one of the regular functions of the church, the official board of the church is the body which is officially responsible for the educational program of the church. This official board has many duties to perform. These duties are performed through standing committees, such as finance, pulpit supply, building and grounds, etc.

One of the most important of these standing committees should be the *Committee on Education.* This committee should make regular reports to the church board and through it to the church. This committee is the official point of contact between the school and the church.

3. The Committee on Education. This committee should consist of three, five or seven members, depending upon the size of the church. Its personnel should comprise the most outstanding educators in the church, men and women of high educational ideals and definite interest in the problems of the church school. If possible one or more professional educators in the community should be added to this committee because of their technical knowledge of educational matters. The minister of the church should be a member of this committee *ex officio.* This committee should take itself very seriously. It is responsible to the church for the religious education of the childhood and youth of the church and it is responsible to the community for the religious ideals which are finally to permeate society through the educational program of the church. This committee is responsible for developing public opinion on matters of religious education in the church and in the community. It must do more than operate the present school on traditional lines; it must create the public opinion and win the support which will make possible a new school operated in harmony with the most approved modern methods. It must convict the church of pedagogical sin against her children and then show it what to do to be saved.

The first duty of this committee is *to inform itself.* It must carefully go through the literature of the modern church school; it must seek the counsel of experts in this field; it must attend conventions and institutes and carefully study this subject until it has developed a clear-cut ideal of religious education for the local church. After



The Administrative Organization of the Church School.

learning the ideals of the modern church school, this committee should inform itself about the condition of the local school. It should make a careful survey of the educational, social and industrial environment of each child in the church school; it should study the equipment, teaching staff, the curriculum, and the methods of the local school. It should know the relationships of all the church organizations which touch the young life of the church. In short, it should get all the facts about the present school. This study should result in the preparation of *a definite educational program for the local church.*

– The second duty of the committee is *to inform the church.* It should tell the church the exact condition of the present school; it should lead the church to want better things, and it should secure approval for its own proposed program. Every innovation introduced by the Committee on Education should be preceded by a campaign of information and agitation, so that the church will at all times sustain every forward step.

– A third duty of this committee is *to execute its program.* It will adopt curricula and text-books; select teachers and officers; make rules and regulations; remove and transfer teachers; modify, consolidate, or disband ineffective or competing organizations. It will take the educational work of the church into its own hands and make whatever changes may be necessary to secure an efficient school. This committee will be the School Board of the church and it will be granted absolute authority over the church school. There can be no efficiency unless somebody is willing to assume authority. A school cannot be transformed in a day. The Committee on Education must do its work quietly, tactfully, prayerfully, intelligently, but it must also be courageous in its insistence on the rights of the child to the best the church can give.

One of the chief educational functions of the Committee on Education is to unify the educational program of the church. No program of study, or expression, should enter the school except through the board. No organization should be permitted to approach the teachers, officers, or pupils with an independent program demanding a place for it in the life of the school. The Boy Scouts, Camp Fire Girls, Young People's Societies, Missionary Societies, Peace Guilds, and all other independent and extraneous organizations must dump their product into the common hopper and after careful consideration the Committee on Education will adopt, and adapt, and reject, and finally determine upon what conditions any of these programs may come into the program of the local school. It must be clearly understood that no outside agency has authority within the local church save as such authority may be delegated by the Committee on Education and this committee retains the right of veto at all times in the interests of a balanced and unified program.

The committee at work will need an executive agent, who will be the superintendent or director of religious education for the church. The committee will organize, with a chairman, secretary and standing sub-committees on finance, community relationships, curricula and instruction, and equipment. It will hold regular meetings and report directly to the official board of the church.

4. The Superintendent or Director of Religious Education. (a) Qualifications. (1) The first qualities to be sought in a superintendent are profound Christian experience and outstanding Christian character, love of children, and loyalty to the church. (2) Then would come educational ideals and interest, and finally (3) those personal traits essential to leadership, such as organizing and administrative ability, tact and good judgment. It is not

enough that he can get along well with people and preserve harmony among the workers. He must be able to rally all the forces to a common standard and march on harmoniously. It is one thing to preserve harmony in camp; it is another thing to preserve harmony in action. To all these qualities must be added *a willingness to die for the cause.*

(b) Duties. The superintendent is the head of the school. It is to him that the Committee on Education looks for the carrying out of its educational policies. This committee holds him responsible for the conduct of the school, and it rightly gives him authority over every detail of the life of the school. His duties fall into two classes, (1) educational supervision and (2) statistics and records. Under him will be a group of principals, supervisors, librarians, and teachers carrying out the educational policy of the school, and tabulating results for comparative and critical study.

In addition to these duties the superintendent represents the educational ideals of the church in the community. He appears before public gatherings, clubs, and associations as an educator. As the head of an educational system he has large responsibilities and privileges which entitle him to professional recognition in the community.

(c) Source of Supply. (1) Many of the larger churches are employing professionally trained *Directors of Religious Education.* The graduate colleges and theological seminaries are creating departments for the training of specialists in this field. The time is not far away when all of the larger church schools of the country will be in charge of scientifically trained educators on a par with the men and women who direct the public schools of our country. The Director of Religious Education should not be regarded as an assistant pastor. He is the teacher, the educator, the *professor*, and his duties should be clearly distinguished from

those of the preacher, the pastor, the *clergyman*. As a trained educator he should be relieved of all pastoral duties and be given freedom in the development of the educational program of the church. (2) A semi-professional leadership is coming to the church schools from ministers who pursue courses in religious education during their seminary courses and from graduates of church colleges who have been permitted to pursue courses in religious education as a regular part of their college training. When the churches insist that the colleges which they support offer standard credit courses in the Bible and in religious education, there will flow back into the churches an army of cultivated men and women capable of educational leadership in the local churches. (3) Until our church colleges are aroused to their duty to the teaching service of the church, the leadership for the local church schools will have to be manufactured in the local community. A layman with the talents enumerated above will have to assume the duties of superintendent and learn largely by the trial and error method. Such a superintendent should (1) be relieved of all other church duties, (2) be provided with a library of modern books, (3) be sent to summer schools and conventions at the expense of the local church, and (4) be given the hearty cooperation of school men, pastors and all members of the church and community who appreciate the task of one who prepares for a service while he is "in the harness." By consecrated effort an earnest layman can soon render a very distinguished service to the community through the local church school. The present task is largely one of finding and training superintendents in the local communities.

5. Principals of Departments. The modern church school groups its students into departments on the basis of (1) maturity, (2) ability to do the required work of the

advanced grade, (3) social and spiritual needs, etc. The commonly accepted departmental divisions at the present time are as follows:

1. Cradle Roll Department, including pupils 1, 2 and 3 years of age.
2. Beginners' Department, including pupils 4 and 5 years of age.
3. Primary Department, including pupils 6, 7 and 8 years of age.
4. Junior Department, including pupils 9, 10, 11 and 12 years of age.
   (These four departments are commonly known as the Elementary Division.)
5. Intermediate Department, including pupils 13, 14, 15 and 16 years of age.
6. Senior Department, including pupils 17, 18, 19 and 20 years of age.
   (These two departments are commonly known as the Secondary Division.)
7. Adult Department, including pupils over twenty years of age.
8. Home Department, including pupils who study outside of the school.
9. Teacher Training Department, including pupils preparing for the teaching service of the church.
   (These three departments are commonly known as the Adult Division.)

Over each of these nine departments, or in small schools over each of the three divisions there should be a department or division principal. The department heads will be given large authority over their respective departments. Each department principal will be held responsible for the administration of the general policy of the school in that department. Large responsibility and freedom of initiative will be the two leading characteristics of a departmental principalship. A departmental principal will have charge of all the agencies of instruction and expression which include the pupils of a particular department. For example, the principal of the Intermediate Department will be in complete authority over all the clubs, young people's societies and other guilds or organizations of the

church in which there are pupils 13, 14, 15 and 16 years of age. All reports from these societies and all their records will reach the general secretary of the school through the secretary of the Intermediate Department, and all programs for any of these organizations will be the result of a cabinet meeting of the workers in the Intermediate Department and have the approval of the superintendent of the entire school. There is no other way to secure a unified program of instruction and expression for the pupils within a department.

REFERENCES FOR COLLATERAL READING

Cope, Henry F., *The Modern Sunday School and Its Present Day Task*, pp. 40–50.

Athearn, W. S., *The Church School*, pp. 26–38.

QUESTIONS AND PROBLEMS

1. Prepare a scheme for the administrative organization of a church school of one hundred pupils using the general principles advocated in the foregoing chapter.

2. Enumerate the functions of a Committee on Education of a local church, and outline a course of reading for its members.

3. What are your church colleges doing towards training leadership for the local church? Send for their catalogues and check the credit courses which would produce efficient lay leadership in the church school.

LESSON III

Administrative Organization (*Continued*)

6. Class Teachers and Officers. It is in the classroom that pupils and teachers meet. The entire machinery of the school exists for the teacher and the class. The teacher should not chafe under the machinery of the school. It is all intended to aid the teacher in the one supreme end of the school — the spiritualizing of students. Because the organization is for the teacher, the teacher should cooperate sympathetically in the administration of the details of classroom discipline and management. The administration will ask nothing from the teacher in the line of reports and detailed supervision which will not eventually benefit the children and make more effective the work of the teacher. Large responsibilities will be given to the class teachers. They in turn should share these responsibilities with their pupils, leading them to feel that they are helping to maintain the efficiency and the good name of the class, the department, the school and the church.

7. Officers and Leaders of Clubs, Societies, etc. The officers and leaders of all clubs and societies organized within the school or the church for the mid-week or other expressional activities of pupils will receive their instructions from the departmental principals. These workers will recognize themselves as a definite part of a unified educational program and they will hold allegiance to no organization or agency except that which is made a part of the regular church school and administered by the officers of the school.

8. Librarian. There is no position in the school which

offers larger opportunities for service than that of librarian. Among the many services which this officer may render are the following:

(a) Preserve samples and complete information regarding all supplies used by the school.

(b) Circulate and popularize professional books among teachers and officers.

(c) Collect books on music and art for use in the various departments.

(d) Preserve and classify all programs and exercises used by the school.

(e) Circulate among pupils good books not found in the public library.

(f) Post notices of new books, and read book notices at the regular cabinet meetings.

In short the librarian should strive to *create a demand* for the best books among teachers and pupils.

9. Special Supervisors. In large church schools there will be a place for special supervisors. These supervisors will have for their work the developing in the teaching force of special skill in the teaching of specific subjects such as missions, temperance, music, etc. These special teachers will not teach children except as they may do so for the purpose of showing the regular teachers how to do their work better. Special teachers are of service only as they make themselves unnecessary by rendering the regular teachers efficient in their special branches. Special teachers work under the superintendent, but they should always reach the teachers through the department principals.

In schools where special supervisiors are impracticable it is possible to improve the work in specific subjects or in the different grades through committees of teachers from the local school. These special committees are asked to

study definite problems and give the whole school the benefit of their investigation. Denominational and interdenominational specialists may be secured for a few weeks or months for specialized instruction.

Suppose, for example, that the Intermediate Department of your school is disorganized, there is no correlation between class work and the social, expressional and recreational life of the pupils, and the department is unable to hold the interest of students at this critical period. This paragraph suggests three possible methods of putting this department on its feet. (1) The selecting of a permanent supervisor who will give constant attention to the developing of this department. (2) The selection of a special committee to study the problems of this department and recommend new methods. (3) The employing of a specialist in this field to come into the school, supervise its reorganization, train leaders and stay with the school until the new methods are established. If the school is weak in missionary training or in other subjects the same method may be followed.

10. Superintendent of Classification. This officer should be familiar with the details of the graded school. New students entering the school will go first to the secretary, where they will be properly enrolled in the school. From the secretary they will go to the Superintendent of Classification. This officer will determine the grades or classes in which the pupils can best be cared for and issue admission cards to the class teachers. The graduation and promotion of pupils and the reclassification of pupils not properly located in the system should be approved by the Superintendent of Classification. An experienced public-school teacher usually fills this office with great satisfaction. In many schools the classification of pupils can be cared for by the secretary or the superintendent.

11. Treasurer. The treasurer receives and pays out funds on the order of the Committee of Education. The funds received through the school are turned into the treasury by the school secretary. The school treasurer works with the school secretary and with the financial committee, which is a sub-committee of the Committee on Education. The ideal plan is for the funds of the school to be handled by the regular church treasurer. The school budget will be a part of the church budget and its expenses will be cared for by the regular methods of the church treasurer.

12. Ushers. Every school should have ushers to direct pupils and visitors to their proper places. The ushers constitute a reception committee and also a committee on discipline. The superintendent should give ushers specific instructions and hold them responsible for the general movement of the school through the halls. Ushers should never permit students or visitors to disturb the work of the classes.

13. Secretary. Next to the superintendent, the most important officer in the school is the secretary. The secretary should have assistants. Each department will have a department secretary, responsible for the records of the department. Each class, club, society, and organization in the department will have its secretary. The class, club, and society secretaries will report to the department secretary and the department secretaries will in turn report to the general secretary, who should have office assistants to care for the details with accuracy and dispatch. By this method the secretary's books contain a record of the finances, membership, and proceedings of every class, club, society and guild which touches the young life of the church. The reports and records are the minor part of the business of the school, but they are a necessary part and they must not be neglected.

The secretary should be a person who loves statistics, who delights in records, not for the sake of the statistics but for the sake of what the statistics can teach. The superintendent and the secretary must be sympathetic coworkers if the records of the school are to have educational value.

There will always be two classes of statistics on the secretary's books. (1) Material of a temporary or routine character, devised to expedite the operation of the existing machinery, but which has little educational value. (2) Material of permanent character used for the determination of the educational efficiency of the school organization and to serve as a possible basis of the betterment of the machinery, the creation of better control, or the enlarging of the spiritual output of the school. The following items should appear in the system of educational accounting kept by the church school.

(1) A complete, accurate, and continuous religious census of the community which the school serves. This information should be tabulated so as to show the children of the community for each year or grade from infancy to maturity. It should give definite information regarding the church and church school relationships, nationality, etc., of each member of the community. This census may be secured originally by community cooperation, but it should be kept up to date through the activity of the individual schools. This census indicates the possible total membership of the school. All extension and membership campaigns should be based upon this record.

(2) An individual cumulative card system, providing for the record of the complete school career of every pupil. This card should show name, place and date of birth, name and occupation and church affiliation of parent or guardian, residence, date of admission to the school, public school grade, record of attendance, date of promotion from grade

to grade and from organization to organization, date of baptism, confirmation or church membership, condition of health, character, and quality of work done in each class or organization. This is the most fundamental of all the records of the school.

(3) Pupil's daily program record, showing daily schedule of work, study and play of each pupil.

(4) Enrolment, promotions and non-promotions by grades.

(5) Enrolment, promotions and non-promotions by clubs or organizations.

No. (4) and No. (5) should be compared frequently.

(6) Church membership by ages and by grades.

(7) Distribution of enrolment by ages and grades.

(8) Distribution of withdrawals by ages and causes.

(9) Average weekly attendance at church school by departments.

(10) Average weekly attendance at clubs and societies by departments.

(11) Non-promotion by age, grade, and cause.

(12) Distribution of collection from classes and organizations, showing percentage going for church, for church benevolences, for up-keep of school, for class benevolences, etc.

(13) Cost of up-keep, including literature, supplies, supervision, distributed by departments.

(14) The use of library by teachers, officers, pastor, and pupils.

(15) An individual cumulative card providing for record of each teacher and officer. This card should show name, age, residence, education, special training, professional growth, teaching positions in the school, success, shown by the record of pupils and by judgment of the superintendent, principals, or supervisors.

But how would you use all this information? It is the

actual basis of all reports to the school, the Committee on Education and the church. A study of these facts reveals just where the school is failing and where it is succeeding. This record may show that the school loses its boys at certain grades; that certain teachers hold pupils, others do not; that weather does or does not cause absence or irregularity of attendance; that there is a relation between curriculum material and attendance and conversion, etc. One rule should be observed — *never gather statistics which you do not expect to use.*

The secretary should be present at all important meetings of the cabinet, and he should furnish the Committee on Education, the superintendent, and the school certain important information at regular intervals. It is not necessary to have a business or statistical report at the regular meetings of the school. Such reports belong to the regular business meetings of the school and Committee on Education. Card catalogue and loose-leaf record books are most satisfactory. They may be secured from the denominational publishing houses.

REFERENCES FOR COLLATERAL READING

McEntire, R. E., *The Sunday School Secretary.*

Faris, John T., *The Sunday School at Work*, pp. 11–93.

Lawrance, Marion, *How to Conduct a Sunday School.* (Revised Edition), pp. 72–95.

QUESTIONS AND PROBLEMS

1. Prepare a plan for the correlation of all the organizations of the children and youth of your church with the departments of your church school, and give five reasons why your church should adopt your plan.

2. Send to your denominational publishing house for samples and then select the record blanks which in your judgment would provide the most satisfactory record for your school in view of the discussion in this chapter.

LESSON IV

Organization for Instruction, Worship and Service

1. God's Graded Child. We used to believe that the child was a miniature edition of the man, that the only difference was one of capacity, not of quality. The child's mind was supposed to be a *little* mind just like his father's, except in size, the one a No. 1 size, the other a No. 10 size. In recent years trained educators have studied child psychology. They have learned that the child's mind is not a miniature mind to be swelled or enlarged by the injection of knowledge, but that it is a growing organism which develops in harmony with fixed laws of growth through a long infancy into maturity. When the educator discovered that the child passed through grades or periods of development, the graded public-school was born, and graded text-books were prepared to meet the needs of the various periods of growth. Professor Weigle has discussed the characteristics of these periods in his chapters on *The Pupil.* When the church discovered that the child takes with him to the church school the same *graded head* which he takes to the public school, then the graded church-school was born and religious educators began to prepare graded lesson systems. There is but one argument for the graded church school, and that argument is *God's graded child.*

2. Classification. But how shall God's graded children be classified when they come to the church school? What are the natural groupings of children on the basis of their degrees of maturity? The following tables will show the prevailing classification in the public schools and the corresponding classification established for the church schools by the International Lesson Committee:

PRESENT PUBLIC SCHOOL SYSTEM

	Home	Kinder-garten	Primary	Elementary	Grammar	High School	College	Graduate and Professional School
Age	1–2–3	4–5	6–7–8	9–10–11	12—13	14–15–16–17	18–19–20—21	22+
School Grade			I-II-III	IV-V-VI	VII-VIII	IX-X-XI-XII	Fr-So-Jr-Sr	Graduate or Extension Work.

Fr = Freshman; So = Sophomore; Jr = Junior; Sr = Senior

PRESENT CHURCH SCHOOL SYSTEM

	Cradle Roll	Beginners	Primary	Junior	Inter-mediate	Senior	Denominational Col. and Adult Department
Age	1–2–3	4–5	6–7–8	9–10–11—12	13——14–15–16	17—18–19–20	21+
School Grade	Home	Kinder-garten	I-II-III	IV-V-VI-VII	VIII-IX-X-XI	XII-Fr-So-Jr-Sr	

REORGANIZED PUBLIC SCHOOL SYSTEM

	Home	Kinder-garten	Elementary	Intermediate (Jun. High.)	Secondary (Sr. High)	Junior Col.	Senior Col.	Graduate College & Extension
Age	1–2–3	4–5	6–7–8—9–10–11	12–13–14	15–16–17	18–19	20–21	22
School Grade			I-II-III-IV-V-VI	VII-VIII-IX	X-XI-XII	Fr-So	Jr-Sr	

REORGANIZED CHURCH SCHOOL SYSTEM

	Cradle Roll	Beginners	Primary	Junior	Intermediate	Senior	Advance	
Age	1–2–3	4–5	6–7–8	9–10–11	12–13–14	15–16–17	18–19—20–21	22
School Grade		Kinder-garten	I-II-III	IV-V-VI	VII-VIII-IX	X-XI-XII	Church College	Graduate and Elective Courses

For a number of years there has been a demand for the reorganization of the public-school system to meet the needs of pre-adolescent and adolescent years. The framers of the International Graded System recognized this need of reorganization when they added the eighth grade to the high-school group. The recent action of the Sunday School Council, giving the local school the right to classify the seventh grade with either the Junior or the Intermediate Departments, is a further recognition of this need. With the years of experience and investigation it is evident that the time has come for a complete reorganization of the elementary and secondary schools. The preceding table will show the classification now being introduced into the most progesssive public-school systems and the corresponding program recommended by a commission of the Religious Education Association for the church schools.

It is evident that whatever may be the nomenclature and the age limits of groups, the public schools and the church schools will eventually agree on a common grouping of children in the interest of a unified program of study and activity for the various groups. As a rule the *class* will be the unit of instruction and the *department* will be the unit of worship, service and recreation. In organizing a department into classes for instruction and into clubs and societies for expression and recreation, care must be taken to preserve the social solidarity of the groups. For example, to make sex the basis of organization is not only unnatural but it is also non-social. The public school is co-educational and the church school cannot justify any organization on the basis of sex segregation. The last word on the public-school practice as regards sex as the basis of school organization may be found in Prof. E. P. Cubberley's "*The Portland Survey.*" The report says: "While there is some slight difference of opinion and very slight — relatively negligible

— difference in practice, sex, as such, seems to afford little valid basis for any marked distinction either in organization or in content and method of instruction previous to twelve, thirteen or possibly fourteen years of age" (p. 198). Junior teachers should note this statement very carefully. The report goes on to say that the separation of sexes in the later grades is not occasioned by reason of sex differences but by reason of differences of vocation. The girl studies domestic art not because she is a girl but because she is to be a housekeeper. The boy studies wood work not because he is a boy but because he is to be a carpenter. When the content of instruction is the same, the public school does not divide classes on the basis of sex. This same rule should apply to the church school. Sex is only one of a large number of individual differences in children. Boys differ from boys, girls differ from girls, and boys differ from girls, because of heredity, environment, training, etc. The basis of classification in the public school and in the church school should be that which will recognize the largest number of these differences and meet the largest number of needs. No single individual difference can safely be made the basis of classification where so many differences are involved. The public school is solving the problem by the use of the elective system, letting interests and needs determine the classification instead of sex, race, or any other individual difference. Economy of organization demands this method, and the sociological and psychological needs reenforce the demands of expediency. In the recreational and social life of a department there will be need for boys' groups and girls' groups, but there must also be departmental functions in which both boys and girls mingle freely in work and play. In like manner class and race distinction may make necessary the organization of clubs or social groups which do not include the whole group of a given depart-

ment, but all these groups should meet and freely mingle in common departmental groups regardless of race, color, or station in life. Through the contact in the larger departmental group the differences which have made necessary the smaller groups must gradually disappear and the entire group be unified on the level of the larger group. The organizations of the church should serve to make people alike, not to accentuate their differences. People who are to work together as brothers in the larger social unit — the church — must study together, work together, play together, and pray together, and come by this means to have a common basis of ideas and ideals which will make possible social unity. The class and groups within a department should share in the responsibilities of the group organizations. To this end they should organize with student leadership. Class loyalty should be developed, but all groups and classes should mingle freely in and have a share in the work of the department so that department loyalty absorbs the loyalty to the smaller groups. Three or four times a year the whole school must be brought together in special services which weld the whole school into a social unit — make each feel himself to be a part of the whole, and thus create a mass consciousness to underpin the social and spiritual sanctions for which the school stands. It is the responsibility of the school to see to it that loyalties for all groups are identical with loyalty for the church whose ideals standardize all groups.

The size of the classes for purposes of instruction will vary with the age of the pupils and the teaching conditions. With ideal teaching conditions the public-school practice limits the pupils to forty but prefers only thirty for each teacher. These pupils are divided into two sections so that not over fifteen or twenty pupils are called to recite at once. The following are suggested as proper sizes for

classes in the church school under average conditions: Beginners, 6 or 8; Primary, 8 or 10; Juniors, 10 or 12; Intermediate, 15–20; Senior, 20–25; Adult, 20–30. The poorer the teaching conditions the smaller the class should be. Whenever a class exceeds thirty members it ceases to be a *class* and becomes an *audience*, and the teacher ceases to *teach* and begins to *preach*. There is a place for lecture courses in most schools but real teaching demands the breaking up of large classes into small study and discussion groups. The groups can be reunited into the larger departmental group for purposes requiring the action of the larger group. The church itself is the natural group organization through which the activity of the adult department should flow.

3. CURRICULUM. Professor Klapper defines a curriculum as "a body of racial experiences, selected out of the life of the race and used as a basis for individual development, for the continuance of social standards and institutions, and for the presentation of knowledge already acquired."—*Principles of Educational Practice*, p. 93. The curriculum is the point of contact between the teacher and the pupils, through which the pupils are incorporated into the society which the teacher represents. The making of a curriculum for the church school involves the following considerations:

(a) General education in this country seeks to develop the powers and capacities of children and to furnish them the knowledge and ideals required for citizenship in a democracy. Religious education seeks to develop the spiritual nature of children and furnish them the knowledge and ideals required for citizenship in the Kingdom of God

(b) A curriculum of religious education must, therefore. seek two ends, viz., *development* and *instruction*.

(c) The content of the curriculum and the method of its presentation must be based upon the well-established laws of general and genetic psychology.

(d) Effective teaching requires that the curriculum shall pass over into conduct. Curriculum and expressional work cannot be divorced. The program for the class period and the programs of all clubs and societies must be unified. This can best be done if they emanate from a common source.

(e) Method and content cannot be divorced. The selection of the material for the curriculum involves the determination of methods of teaching. It follows that the building of a curriculum and the building of a teacher-training program go hand in hand. The content of a curriculum must be judged in connection with the method of its presentation.

(f) Those who are to do collective thinking must have a common body of facts and concepts. Those who build the curriculum for the religious education of a people must determine the facts, concepts, and ideals which must enter into the consciousness of those who are to act together in a great social and religious community.

(g) The method of *development* is to bring pupils into first-hand contact with the facts of experience and let them draw their own conclusions. But all necessary knowledge cannot be learned at first hand. Pupils may learn by the indirect method of *instruction*. The framers of a curriculum must be concerned with the media of instruction best calculated to develop the religious impulses as they normally unfold, and to give the new generation the great concepts of God, duty, brotherhood, reverence, obedience, etc., which the church has preserved from past generations and which must be handed on if Christianity is to be preserved to the race.

(h) It follows from the foregoing that the framers of a curriculum must determine seven items for each period in the unfolding of the child, viz.,

(1) The final objective of the whole course of training.
(2) The present objective, which must not be out of harmony with the final objective.
(3) The religious nature of the child.
(4) The subject matter for the period.
(5) Types of expressional work.
(6) Methods of teaching.
(7) Media of instruction.

In selecting courses of study or text-books embodying bodies of matter for the use of classes in the church school, the foregoing principles should be kept in mind. These may be brought out by subjecting each proposed text-book to the following questions:

(a) Is it true to the instincts and experiences of childhood? Does it seek the interests and experiences of the learner as its starting-point? Is it adapted to the child? Does it meet *present* religious needs?

(b) Is the text built upon sound pedagogical theory? For example, are new topics or difficulties presented singly and in successive relation to what has gone before? Is much old matter restated on each page in new form so that the pupil is continually being brought into contact with old matter associated with new facts? Does the text introduce all general principles or definitions by illustrations and inductive processes, then state the conclusion in exact but simple language and finally provide for the use of these principles in later deductions?

(c) Does each new theme open with references to the preceding topics?

(d) Is the book divided into chapters, sections, and sub-

sections in such a way as to aid the learner in grasping the outline of the topic under discussion?

(e) Does each chapter close with a summary, recapitulation, or body of drill material as an aid in fixing the important facts of the chapter and facilitating the learning process?

(f) Is the book adequately illustrated? Are the illustrations selected to catch the eye or to illustrate the topics in the text?

(g) Does the book contain a table of contents, an index and a clear statement of the plan of the book, with suggestions for the guidance of the teacher, and are these suggestions carried over into the book in foot-notes to prevent the author's method being divorced from the contents?

(h) Does the text contain adequate references to supplementary material for the use of both pupils and teachers?

(i) Does the text contain suggestions for appropriate expressional exercises as a means of completing the teaching process?

(j) Are the length of lines, the size of type and the tint of the paper adapted to the eyes of the grade for which the text is intended?

(k) Does the subject matter of the series of which this text is a part reinstate the fundamental religious experiences of the race which should be preserved to present-day society? Will this course serve to preserve the religious ideals and institutions for which the church of today should stand?

(l) Enumerate the fundamental religious concepts — God, brotherhood, duty, obedience, sin, salvation, reverence, etc. Are these concepts adequately presented in this series of texts? What relative emphasis is given to each? Does this course give enough information about the church as an institution to enable the pupil intelligently to cooperate in the life of the church?

(m) Finally, would this series of texts give the student the ideals and knowledge which would prepare him for citizenship in the kingdom of heaven? If not, state specifically what ideals, or what knowledge, should be added.

4. The Problem of the Small School. How can a small school classify its pupils in such a way as to use the material prepared for the large schools, where there are classes in each year of the graded series? Many of the denominational publishing houses have issued pamphlets giving specific instructions on the use of the graded lessons in small schools. These plans usually provide for the rotation of the graded courses within a department. For example, a primary class composed of pupils of three grades would remain under one teacher for three years, taking the courses prepared for this department in order. This plan is always satisfactory in schools *whose teachers understand the general plan of the graded series.* Another plan to assist the small school is the departmentally graded lesson system. This plan provides cycles of uniform lessons for use within the limits of the various departments. The grading is by departments instead of by years.

5. Promotion. Upon what basis should pupils be promoted from grade to grade? As a pupil passes from grade to grade he develops mentally whether he masters the content of the course or not. This makes necessary the use of new methods in teaching the same truths at later stages of growth. For this reason promotion ought not to be conditioned solely upon either attendance or examination. The one question to ask is, Can this pupil do the work of the next grade, and does he need the specific discipline which it offers? Pupils may occasionally be asked to repeat a grade but there should not be a wide divergence in the age limits of pupils in any class. It is better to create an occasional special class for retarded pupils than to attempt

to care for them in grades for which they are not adapted.

The graded-school idea involves the promotion of pupils from grade to grade. The promotion involves also the passing from the expressional activities of one grade to those prepared for the next higher grade. This is another reason why all societies and clubs should be correlated with the church school.

The teachers and the text-books remain when the pupil is promoted. The teacher gains skill in the use of the subject matter, and in the art of meeting the needs of children of a given grade. The successive groups of children are entitled to this improved teaching skill, and the children who are promoted are entitled to contact with many personalities as they pass from grade to grade through the church school.

REFERENCES FOR COLLATERAL READING

Meyer, H. H., *The Graded Sunday School in Principle and Practice*, pp. 3–81.

Faris, J. T., ed., *The Sunday School at Work*, pp. 95–154.

Cope, H. F., *The Graded Sunday School and Its Present Task*, pp. 200–214.

QUESTIONS AND PROBLEMS

1. Give an adequate justification of the graded church school.
2. Give from memory the age limits of the departments in the International graded church school and enumerate the corresponding public school grades in each department.
3. Discuss social solidarity as a factor in the organization of classes, clubs and societies.
4. Give three reasons why all clubs and societies should be coordinated with the departments of the church school and directed by the departmental principal.
5. Give arguments for and against sex segregation in the church

school. On the whole, should sex be made the basis of classification in the church school?

6. Why should classes in the elementary grades be smaller than those in the more advanced grades?

9. Upon what basis should pupils be promoted? Should the teacher be promoted with the class? Give your reason.

LESSON V

Building and Equipment

1. Idealizing the Real. Very few church schools at the present time are ideally housed or equipped. Most of our present buildings were erected before the church began to take its educational task seriously. Now that we have awakened to the responsibility of the church for the religious development of children we are handicapped by the church architecture which was designed to meet the ideals of an earlier age. It is clear that an ideal school demands ideal teaching conditions. If such conditions do not now exist we must not give up in despair. There are two steps in progress in all fields: (1) *Idealize the real.* While working with the present real conditions we must see clear-cut visions of what the ideal conditions are. The real teacher must be given visions of the ideal teacher which she may become. The real building should be covered with a halo of what the present building must become. (2) *Realize the ideal.* After seeing the ideal school, plans must be made and executed which will gradually transform the present conditions into the desired conditions. The first step in the reformation of character is to be convicted of sin, of inadequacy of life, and the way to convict one of sin is to show him that which is holy, to reveal the perfect Christ. The same method must be followed in reforming sinful teaching conditions. The church must first be convicted of pedagogical sins against its children, and the way to convict a church of sin against childhood is to show it pictures of the ideal church, the Christlike church which places "a little child in the midst." Teachers now working under

unsatisfactory conditions must (1) *make the best possible use of present facilities*, and (2) *create a demand for better conditions*. While making the most of what we have, we must create a demand for what we *ought to have*. This means a positive program. Delegates should be sent to visit modern plants and report to the whole church; lantern slides should be used to show the plans and equipment of modern church school buildings; the teachers should give an occasional program setting before the whole church their ideals for the school and their meager equipment with which to realize these ideals; church school experts should be brought in to declare the "whole gospel" of modern religious education to the whole church. The graduation of the teacher-training class can be made a time for the dissemination of information which the church should have about the school; campaigns for raising funds for needed equipment should be accompanied by campaigns of information. In these and in many other ways a wholesome dissatisfaction with present conditions can be created and at the same time the ideal is being builded which will sooner or later be realized in the physical equipment of the church school.

2. The Church-School Building. The modern church plant is a temple of worship and a schoolhouse for religious teaching. As a schoolhouse it should first of all satisfy the educational demands and then meet the requirements of architectural proportion and balance. Care will be taken as to heating, ventilation, lighting and sanitation. The whole building enterprise will be directed by a competent architect who has specialized in building schoolhouses as well as churches. The purposes of the building must be kept constantly before the mind of the architect: (1) *Worship*. This means departmental assembly-rooms, beautiful and churchlike. (2) *Study*. This means an adequate number of separate classrooms, adjacent to

the departmental assembly-rooms. (3) *Recreation.* The church must be the center of much recreational and social activity. In many places the public schools and the city do not provide play and recreational centers and this service must be performed by the church school. The clubs and societies connected with the school must have homes in connection with the church-school building.

3. EQUIPMENT. (a) *Of Assembly-Rooms.* The atmosphere of worship should prevail in the departmental assembly-rooms. The rooms must be clean, beautiful and churchly. A few great masterpieces appropriate to the department should be hung on the assembly-room walls, such as The Infant Samuel, *Reynolds;* Holy Night, *Correggio;* Young David Rescuing the Lamb, *Gardner*, for the Beginners' department; The Good Shepherd, *Plockhorst*, and Christ Blessing Little Children, *Plockhorst*, for the Primary department; Christ Among the Doctors, *Hofmann;* The Head of St. Paul, *Raphael;* Christ and the Fishermen, *Zimmerman*, for the Junior department; Christ and the Rich Young Ruler, *Hofmann;* The Last Supper, *Da Vinci;* Moses, *Michelangelo;* The Holy Women at the Tomb, *Plockhorst*, for the Intermediate department; The Sistine Madonna, *Raphael;* Christ in Gethsemane, *Hofmann;* The Angelus, *Millet*, for the Senior department; The Transfiguration, *Raphael;* the Frieze of the Prophets, *Sargent*, for the Adult department. The Adult department can usually hold its worship service in the church auditorium. These pictures must be interpreted to children. They should be taught the life story of the artist, the history of the painting and be led to appreciate the meaning of the picture. When once the masterpiece has been taught it will ever afterwards reinstate the appropriate emotion in the heart of the student. Pictures thus interpreted will aid greatly in inducing the spirit

of worship in the assembly-room. When new pictures are placed in the room there should be an appropriate program, an unveiling of the picture, in which the pupils of the department have the leading parts.

The assembly-room should be provided with a good piano which is kept in perfect tune. There should be an adequate supply of Bibles and hymn and service-books. The song-books should be suited to the department, but in all cases they should contain the great, standard selections. Revival hymnals, with old hymns set to rag-time music, have no place in any department of the church school. Winchester's *Worship and Song;* Eichhorn, *Songs for the Sunday School;* Shepherdson and Jones, *Scripture and Song in Worship;* The Century Co., *Hymns of Worship and Service*, are types of appropriate books for the assembly period of the church school. Appropriate orders of service may be printed for use in the worship service of the departments.

(b) *Of Class-rooms.* Class-rooms should be clean and beautiful. On their walls should hang a few great pictures which speak their messages to the class from Sunday to Sunday. Each room should be furnished the essential material required for the work of the class. The following kinds of material will be needed:

(1) *Chairs and tables*, of proper size and height, suited to the color scheme of the room. Red chairs irritate children, make them nervous, and defeat any appropriate color scheme for the room.

(2) *Pictures for note-books.* Appropriate pictures may be secured from the Perry Picture Co., Malden, Mass.; Geo. P. Brown & Co., Beverly, Mass.; W. A. Wilde Co., Boston, Mass. Order from your denominational publishing house.

(3) *Cabinet for supplies.* All supplies should be classified

and carefully preserved in a cabinet provided for the purpose. It will be most satisfactory if built into the walls.

(4) *Blackboards.* Every schoolroom should have adequate blackboard space. Blackboards should be placed low enough to be used by the pupils. Slate boards built into the walls are best. Portable hyloplate boards are very satisfactory. They can be obtained from school supply houses from $1.50 to $10.00. There should be a blackboard for *every* class.

(5) *Models.* Models of the temple, ark of the covenant, tabernacle, altar, water bottle, oriental houses, ancient mill, etc., may be secured from denominational publishing houses.

(6) *Sand-tables and trays.* These may be made by a local carpenter or purchased from the school supply companies. See catalogues of Milton Bradley Co., Springfield, Mass., or Thomas Charles Co., Chicago, Ill.

(7) *Clay, paper, pulp, etc.* Prepared clay for map modeling may be secured from Milton Bradley Co., or Thomas Charles Co., at 25 cents a pound. Common clay mixed with water may be used when wanted in large quantities. Paper pulp, or flour and salt, for map making may readily be prepared by the teacher. For full directions see, Maltby, *Map Modeling*, 75 cents, A. Flanagan & Co., Chicago; Wardell, *Hand Work in Religious Education*, $1.00, University of Chicago Press; Littlefield, *Hand Work in the Sunday School*, $1.00, Sunday School Times Co., Philadelphia.

(8) *Stereoscopes and pictures.* Stereoscopic pictures to illustrate the graded lessons may be obtained from Underwood and Underwood, New York City.

(9) *Lantern Slides.* Stereopticon slides illustrating Bible lands may be obtained from Underwood & Underwood, New York City, and beautiful hand-colored slides of the great

religious masterpieces may be purchased or rented from Frances Farrar, East Elmira, N. Y.

(10) *Maps.* The class-rooms of the church school should be adequately supplied with good maps of the Holy Land.

(a) Large maps. The Kent-Madsen historical maps are perhaps the best for class use. They are 3½ by 5 feet, and sell for $2.00 each. There are eight maps in the series, as follows:

No. 1. Topographical Map of Palestine.
No. 2. Period of the Wilderness Wandering.
Period of the Hebrew Settlement in Canaan.
No. 3. United Hebrew Kingdom.
Divided Hebrew Kingdom.
No. 4. Assyrian, Babylonian and Persian Empires.
No. 5. Restored Jewish Community.
The Maccabean Period.
No. 6. Herod's Kingdom.
Palestine in the Time of Jesus.
No. 7. St. Paul's Journeys and the Early Christian Church.
No. 8. The Chronological Chart.

This series, reduced in size to 20 by 28 inches, mounted on roller and tripod, may be had for $5. Order from any denominational publishing house.

(b) *Small maps for class use.* From Wm. H. Dietz & Co., Chicago, size 22 by 20 in., 25c. each.

From Methodist Book Concern, Cincinnati, Ohio, 9 by 11½ in., 3c. each; 5½ by 8 in., 2c. each.

From Atlas School Supply Co., Chicago, outline maps, 1c. each.

From W. B. Harrison Co., 15 Broadway, N. Y., 9 by 11 in., 10c. each.

From N. Y. Sunday School Commission, New York City, 7½ by 9½, 2c. each.

(11) *Classified lists of Material for all Departments*, including:

(a) Music for all grades.
(b) Pictures for all grades.
(c) Books for teachers in all departments.
(d) Books for parents.
(e) Home reading for all grades.
(f) Plays, games and amusements for all grades.
(g) Missionary books for all grades.

(See the author's *The Church School*, The Pilgrim Press, Boston)

4. CHURCH CONTACT. The church school must be so closely related to the church as to constitute an essential unity. In the minds of pupils the school must never be divorced from the church. The church plant must have an essential unity of purpose and design.

BOOKS FOR COLLATERAL READING

Athearn, W. S., *The Church School.*

Evans, H. F., *The Sunday School Building and Its Equipment.*

Cope, H. F., *The Modern Sunday School and Its Present Day Task*, pp. 86–95; 112–124.

QUESTIONS AND PROBLEMS

1. What should be the attitude of teachers and officers in the church school regarding their present inadequate equipment?

2. Name four essential things which should be provided for in a church-school building.

3. Write a description of an ideal assembly-room for the Junior department of the church school.

4. Discuss the music which is appropriate for the church school and select a music-book which you think most nearly embodies your ideas.

5. If you had been given $300 to purchase equipment for a school of 100 pupils, including beginners, primary, junior and intermediate grades, what would you buy? Make itemized lists.

LESSON VI

The Programs of the Church School

1. Types of Programs. The church school is concerned with six programs or types of programs, as follows: (1) The general assembly of the school, or departments, for the special purpose of worship; (2) The class study program; (3) The program of expressional work; (4) Programs of fellowship; (5) Special day programs; (6) The regular church service. The first, second, third and sixth of these programs are held on Sunday, the first two and last usually being grouped into a continuous exercise on Sunday forenoon, the third is usually held Sunday afternoon or Sunday evening, or on both occasions by groups of different ages. Each of these six programs will be considered in this chapter.

2. The Time of Sunday Programs. The regular worship service of the church usually occurs at 10.45 to 12.00, or 11.00 to 12.15 on Sunday mornings. The church school is either held before this service, 9.30 to 10.45 or 11.00 o'clock, or after this service, 12.00 to 1.00 o'clock, or 12.15 to 1.15 o'clock. Accepting the hour of the morning church service as stationary, the question is, shall the church school come before or after the church service? The educator demands the earlier period for at least two reasons: (1) It gives more uninterrupted time for the school work. It is almost impossible to run a successful school when it is sandwiched in between a prolonged church service and the American Sunday dinner. (2) The child is in a better condition for study in the morning than at the noon hour. The child at the noon hour is not only hungry, but he is

fatigued. The scientific studies in the problem of fatigue of school children all agree that the daily work curve, or the point of highest mental power, reaches its highest point between nine and ten o'clock in the morning, and then rapidly declines, reaching its lowest point at noon. In the afternoon the curve of mental power rises again, reaching the highest point for the afternoon a little after two o'clock, but this point is much lower than the maximum for the morning period. The public-school teachers plan to put the hardest studies at the crest of the wave, the easier studies on the sides of the wave, and the periods of rest and recuperation in the trough of the wave. The noon session of the church school is located in the trough of the wave, at the very period when the child has less mental power than at any other period of the school day. The morning session of the school, on the other hand, comes just at the crest of the wave of mental power, and the church service, in which the child is not called upon for such active mental application, follows on the side of the wave of attention and interest, and the child is dismissed for rest and food at the period of his greatest fatigue. I know of no valid argument to offer in behalf of the noon session of the church school. In the interest of the child's religious development, the American family must forego the Sunday morning nap and get up in time to get the children to the church school by 9.00 or 9.30 on Sunday morning.

3. Length of the Sunday Morning Sessions. If the school could get the child at 9.00 o'clock and keep him until 10.50, the following program could be planned:

9.00–9.20, a period of worship.
9.20–9.50, a period of directed study of the Sunday lessons.
9.50–10.20, a period of recitation.
10.20–10.50, a period of expression.

10.50–11.00, a recess period.

11.00–12.15, the regular church service.

Why should not the child study his church-school lesson in the church school under the direction of the teacher, just as he studies his public-school lesson? Home study of church-school lessons will never be satisfactory until there is directed school study of church-school lessons.

If the school cannot get the child until 9.30 o'clock, the above program can be modified in one of two ways, (1) We could eliminate the period of directed study and ask the children to study their lessons at home, or (2) we could eliminate the period of expression and ask the pupils to come back to the church Sunday afternoon and evening for their expression work. If the morning session is limited to an hour, or if the school follows the preaching service at noon, the foregoing program will need to be abbreviated to include only two of the four items enumerated, — (1) a period of worship, and (2) a period of recitation. By this plan the children would be asked to study their lessons at home and also be asked to return to the church Sunday afternoon and evening for expression services. This is the present-day practice in the majority of cases. The result is that children do not adequately study their lessons at home, thus reducing the value of the Sunday morning recitation hour, and the young people's and children's societies on Sunday afternoons and evenings are not coordinated with the teaching service of the morning. By our present practice we have the child in the church school the minimum amount of time and we use that time in a way to bring the minimum of educational results. We must find some way to lengthen the sessions of the church school and we must be careful to use the time wisely.

4. Problems of Program Building. Every program has its *mechanical* side and its *content* side. To adjust

these two aspects of the program so as to make the mechanism carry the content is the test of skilful program-making.

(a) *The mechanical side of a church-school program.* Certain things about every program must be reduced to routine. What are the things which can be safely made routine without destroying freedom and initiative and spontaneity? (1) All mechanical elements essential to the exercise should be automatized. (2) All relationships involving universal social situations should be automatized. (3) Adjustments which are to become habitual in the race should be reduced to routine, leaving the mind free for rational adjustments. (4) Things which are to be done the same way every day should be made routine. (5) Habits in process of formation demand external control until they are fixed. (6) Unique and unusual experiences should be left to the student's initiative. (7) It is possible to have *freedom* within the *law*.

Keeping in mind these statements, let us enumerate the kind of elements in a church-school program which should be reduced to routine.

(1) The schedule of exercises. There is great value in a pupil's being compelled to meet a fixed time schedule.

(2) Methods of distributing books, papers, etc.

(3) Methods of passing to and from assembly and classes.

(4) Methods of recording attendance, making reports, taking collections, etc.

(5) Methods of responding to signals.

(6) Methods of caring for wraps.

(7) Methods of caring for note-books, pencils, waste paper, etc.

(8) Rules calculated to fix habits of neatness, accuracy, promptness, industry, obedience. The teacher should

remember that it is as essential that the church school establish desirable habits as it is that it establish worthy ideas and ideals in the child's mind. Habit formation is one of the disciplines of the church school and this service involves routine.

Certain parts of the school must run like a machine, with a fixed and unchanging program from Sunday to Sunday and from year to year. No exceptions must be allowed. If certain signals have been established, all pupils must obey these signals without exception every Sunday. In no other way can the mechanical elements be automatized so as to leave the mind free to master the content of the program.

(b) *The content of the church-school program.* After the mechanical elements have been automatized and made the servant of the subject matter of instruction, there is the problem of arranging the subject matter in the order of importance, and of providing the proper emphasis. One of the most common faults in program building is the injection of irrelevant matter into the program just at a time when the mind should be fixed on the important points in the morning's lesson. The law of association may be stated as follows: *things held before the mind at one and the same time tend afterwards to recall each other.* Ideas and emotions that the teacher wishes associated permanently in the pupil's mind are brought before the mind together and recalled and reinstated until they constitute one mass of permanently related associations. If into the midst of a program of worship where the purpose is to emotionalize certain facts and thus to create permanent ideals, there be introduced the announcement that the school would hold a basket dinner in the city park on the following Wednesday, the new, irrelevant matter would serve to defeat the purpose of the program; likewise the interruption of a

class recitation by announcements by superintendents or secretary, or the arrival of a visitor to " look in upon the class " may defeat the whole purpose of the morning's recitation.

5. The Six Programs.

(a) *The Assembly and Worship Program.* The departmental assembly periods have three functions: (1) *To unify the department.* Children come to school in the morning from a large variety of environments. Their minds are interested in a variety of different objects and interests. One purpose of the assembly period is to unify their interests on the common purposes in the day's program. They come into the service an aggregation of loosely related units; they leave the service a united group with common ideas and ideals. (2) *To give group sanction to school standards.* It is here that school ideals are created. Ideals of promptness, regularity of attendance, lesson study, good order, etc., are here generated and given group sanction. Here also are created tastes, prejudices, and sentiments which are powerful agencies of personal control. Incidents of the week, or of the school life, or from the lesson material, or from the life of state or church, are introduced as the basis of an idea which is to receive group sanction. An appropriate motto, or memory gem which embodies the ideal, is quoted. Concert recitation has a place here. The student feels his own conviction strengthened and fortified by the endorsement of the group. (3) *To educate through participation in social worship.* This is the chief purpose of the period. Children who feel themselves united with their fellows as they praise a common Father will know what is meant by " the family of God."

It is no small task to plan a unified program which will accomplish these three ends. It goes without saying that this is one of the most important as well as the most difficult

tasks of the general and departmental superintendents. The responsibility for the program should rest with the departmental principals. Every detail should be planned in advance; nothing must be left to chance. All books and exercises must be systematically distributed before the program begins. The mechanical side must become a matter of routine. The following items represent the order of procedure in a well planned program.

(1) *Quiet.* Do not begin the program until there is absolute quiet and the attention of all is centered on the leader. Quiet may be secured (a) by permitting no boisterous and disorderly conduct before the program begins; (b) by having the ushers clear all aisles and seat all who are standing; (c) by the presence of the teachers with their classes, each teacher being held responsible for the order of his group; (d) by the quiet reserve of the presiding officer. There should be no loud talking, or sounding of gongs for attention, and no evidence of irritation on the part of those in authority. They should expect quiet *and have it.* An orchestra never quiets a crowd. After perfect quiet has been secured, have the first number of the service, preferably a quiet, beautiful, but brief responsive service. After this brief opening, the items of the program should be presented so as to be cumulative, reaching a beautiful and impressive climax at the close.

(2) *Announcements and business.* The school is an institution. There are certain school regulations which must be cared for in the group meetings. All announcements must be brief and pointed. This is not the place for the secretary's report. It deals with such matters as concern pupils, not with problems of teachers and officers.

(3) *School standards.* At every session some personal, school or community virtue should be singled out for

public endorsement. It may be reverence for God's house, the daily reading of God's Word, the respect for the Lord's Day; it may be clean speech, temperance, self-control; it may be the creation of the proper mental attitude towards foreigners, or other social groups. There are a multitude of pressing problems in the life of children of all grades. This period should standardize right habits, right mental attitudes, and create a group consciousness to support the right relationships.

(4) *Worship*. This part of the program picks up the facts and ideas of the earliest part of the program and shoots them full of emotion. It spiritualizes the ideals and turns social morality into religious conduct. The boys and girls here take their real problems to a common Father; they ask his help in their struggle to live up to the highest ideals. The following points are worthy of mention: (a) The music for this and all other parts of the program must be beautiful, dignified, and suited to children's *needs*. Care must be taken to discriminate between children's whims and desires, and their capacities and needs. (b) All must participate. In songs, responsive reading, concert prayers, every pupil must participate. Leaders and teachers must keep a careful oversight over the group. Let there be no exceptions. The child who does not participate will go away spiritually hungry. List the children who do not respond normally. Give personal attention to them. Maybe they need reclassification and maybe they need discipline of some other sort. (c) This is not a time for instruction in vocal music or for the imparting of facts for the intellect. The leader must not stop in the middle of a great hymn to announce, " Hold that last note three beats." This is not the time for intellectual analysis. It is rather the time when knowledge which has been learned elsewhere is emotionalized. There are other times for

the memorizing of Scripture, great hymns, important truths. This is the time to *use* these bodies of knowledge, not the time to *learn* them. This program should therefore be builded out of familiar material. There are appropriate orders of service prepared for the various departments. These should be used or adapted for use in individual schools. (d) The prayers of this period should grow out of the experiences and needs of the group. There should be no extemporaneous prayers by adults. Those who are to lead boys and girls in prayer should be given time to prepare themselves for this holy ministry.

(5) *Dismissal.* Following the closing prayer of the worship period, the children should march very quietly and orderly by classes to their respective classrooms. The march should be played softly.

(b) *The Class Study Program.* If this period can be one hour in length the first half-hour should be given over to directed study and the second half-hour should be devoted to recitation and class discussion. Every contingency for this period should be anticipated, the room must be ready, the books, maps, papers, and other material should be arranged for rapid distribution. The lesson must be planned and the plan must be worked. All details should be reduced to routine. Class business should be gotten out of the way during the first two or three minutes of the class period. This is not the place for the business meeting of the class or for the discussion of class activities. The collection and class reports should be placed outside the classroom so that the class will not be interrupted by officials calling for the census report. With all business out of the way the class study should begin and continue without an interruption from any source until its close. A closing gong should sound three minutes before the close of the period. This will give time for a closing prayer by

teacher or by the class. Papers should be distributed by secretaries after dismissal.

(c) *The Program of Expressional Work.* This is the laboratory period for the periods of worship and instruction. The impressions made during these periods should find expression during this period. The program should be very carefully planned so as to carry over from the other periods the proper elements. Here the great songs used in the worship period are interpreted, drill is given on memory passages, practice is given in building prayers, and in public worship; actual participation in Christian service is planned for here and carried out under the teacher's direction during the week. Junior and Senior Leagues, Endeavorers, Young People's Societies, etc., have been in charge of these programs in the past. The best educational results demand an organic union with the other educational programs of the church school.

(d) *Programs of Fellowship.* The social clubs and societies for the direction of the recreational life of the members of the school will hold their programs during the week days. All these programs should be planned under the general direction of the departmental principals. This insures unity of life for the children. They do not have conflicting demands upon their time.

(e) *Special-Day Programs.* Three or four times a year the whole school may meet together for a special program. This gives the sense of unity and solidarity to the school. (1) Special-day programs should not be allowed to interfere with the regular work of the school, therefore they should be held not oftener than once in three or four months. (2) They should be *educational* in character. The children should prepare for these programs. Much of their value is in the anticipation of the service which is still in the distance. (3) These programs must benefit the children. They are

not for the entertainment and amusement of adults. Ask always, "How does this exercise affect the children in it?" rather than, "How does it affect the audience?" (4) The special-day programs should take advantage of the great national or church festivals, and of special periods in the life of the church. Different occasions may be selected from year to year.

(f) *The Regular Church Service.* The church school cannot be disassociated from the regular church program. Every church school worthy the name will have a regular system of training children to participate in all the activities of the church, including the regular church services.

REFERENCES FOR COLLATERAL READING

Athearn, W. S., *The Church School*, Chapters 4 to 8.

Bagley, W. C., *Class Room Management*, Chapters 1, 2, 3.

Cope, H. F., *The Modern Sunday School and Its Present Day Task*, pp. 95–105.

QUESTIONS AND PROBLEMS

1. Enumerate and tell the scope of the six programs of the church school.
2. At what hours should the Sunday sessions of the church school be held? Defend your answer.
3. Build a model time-schedule for the Sunday morning session.
4. What elements in the church-school program can be reduced to routine?
5. What psychological laws are involved in the arrangement of the content of the church-school program?
6. Name the three functions of the assembly period of the school and discuss five steps in the building of a program for this period.
7. What should be the relation of fellowship and expressional programs to the class-study programs?
8. Name four factors in the building of special-day programs.

LESSON VII

Supervising the Church School

1. The Problem of Management. After a school is organized and equipped, and its classification, curriculum and programs determined, there comes the problem of the harmonious administration of the whole system. The machine has been set up, but will it work? And will it turn out the kind of product desired? It is this problem of supervision and management that tests the skill of the superintendent or director of religious education in charge of the school. The competent superintendent has clear-cut ideas upon which he has constructed the organization, selected the text-books, and chosen his assistants. His success will depend upon two things: (a) The ability to get all who are associated with him as teachers and officers thoroughly indoctrinated with his ideas, familiar with the details of the entire system and loyal to the objective toward which the school is moving. (b) The ability to direct the program intelligently and to measure results.

Some supervisors keep their eyes on the mechanical aspects of the system and build up a perfect machine; others watch the growth of pupils in the spiritual life; still others test the teachers, insisting on approved classroom methods. The ideal superintendent will know how to judge his system by all these methods.

2. The Supervisor's Use of Records and Reports. The superintendent will make good use of school records and reports. Through the weekly reports the superintendent takes the temperature of every part of the school. These reports do not tell the whole story but they do show

where the fever is. Falling off in attendance in one department demands explanation; the small percentage of conversions in other classes should start an inquiry; the faithfulness of teachers in one department and the regularity of attendance in the same department should suggest a fundamental relationship.

3. Mass Meetings of Workers. Three or four times a year the superintendent may profitably assemble all his workers, including the committee on education, principals of departments, teachers, officers, leaders of all clubs and societies, and officers of all clubs, societies and organized classes. This group is sometimes called the school Council. By means of these meetings unity of ideals is preserved. The superintendent presents the broad outlines of the system, states in definite and clear terms the fundamental educational ideals of the school, displays in diagram and picture if possible the results already attained, presents needs and suggests a few definite plans for immediate incorporation into the system. An imported speaker may occasionally stimulate the group by bringing a wider outlook, telling what others are doing, etc. The purpose of the mass meeting is the erection of common ideals, not the solving of definite problems or the giving of specific information to any group. The mass meeting creates institutional spirit. It should be used to that end.

4. Secretarial Conferences. The superintendent and secretary should agree on the details of handling the records. When this has been done a meeting of all secretaries of all departments, classes, clubs, and societies should be called. These officials should be drilled in the details of their work. They should be made to feel how important is the service they are rendering the school. They should be given special drill in the exact method of collecting reports at the Sunday session of the school. The secretarial force should run like

clockwork. The general secretary, or superintendent, may give an annual dinner to the secretarial force. These group meetings are productive of loyalties that improve the efficiency of the school.

5. The Ushers' Conference. The larger the school the more important becomes the service of the ushers. Care should be taken in selecting these officers. The chairman of the group, known as the head usher, should be in general charge. Many matters of discipline, the tone of the school, and the impressions of visitors depend upon this group of men. The superintendent should meet the ushers frequently for instruction and conference and they should be made to feel the importance of their service to the whole school.

6. Meetings of Department Principals. This is the most important group which the superintendent meets. Through these principals he reaches the rank and file of his teachers and officers. His purpose in these meetings will not be to talk of the details of the school program but to talk of principles. He must give these principals such a grasp of the underlying theories of the school in its organization, curriculum and program that they will be able to carry his theories over to their assistants and be competent to work out the details of administration for themselves. These meetings will be real conferences in which the principals take a leading part, and for which they have made preparation. The topic may be the curriculum, some question of methodology, the relation of instruction to expression, the pedagogy of worship, the building of assembly programs, the material for illustrative work, etc. Of course, the problems of organization and management will come up at these meetings but they should occupy the minor part of the time.

7. "Subject" Meetings. One of the most helpful

means of directing the teaching force is by means of meetings devoted to subjects instead of grades or departments. For example, the teaching of *missions* may be made the subject of one or more meetings. At these meetings the general principle involved in missionary education will be presented, important missionary information valuable for all grades will be given. Teachers will go back to their various grades prepared to adapt the principles learned here to the work of their respective groups, but they will also teach with enlarged outlook and greater sympathy for the work of other teachers with whom they have been associated in these "subject" meetings. Temperance teaching, Biblical geography, music, training in worship, etc., may be topics for special meetings of this kind.

8. Meetings of Adjacent Departments. Teachers should know something of the work of the grades above and below them. It is frequently very helpful to call meetings of the workers in two adjacent departments. Let each department tell the other just what it is trying to do, what methods it is using and why, and what other teachers may reasonably expect their graduates will be and know.

9. Meetings of Principals and Teachers. It is a sound principle of educational administration that the superintendent should delegate power to his principals and hold them responsible for results. The department principal is charged with the execution of the policies of the school within a given department. The freedom to initiate new plans and methods is a mark of a strong executive. In the direction of the work within a given department the principal will call meetings of the staff of that department. Sometimes the call will include teachers and officers in the school, and the leaders of all expressional and social organizations belonging to the department. When this larger group is called the broad outlines of departmental

policy will be discussed, the interrelationships of all organizations will be made clear, and the basis of harmonious activity will be established.

At other times only the teachers of the classes in the church school will be assembled. They will discuss the current problems of organization and management, lesson planning, etc. The principal will insist on the preparation of teaching plans by all teachers in the department. The lesson material for the department will be outlined, and illustrative material and equipment provided. Besides this work which has to do with the details of the present program, the principal will direct the professional reading of the teachers in the department and devote a part of the time of each monthly meeting to reports, discussions and book reviews.

10. Supervising Classroom Teaching. The superintendent and principals will find that adequate supervision requires actual inspection of the classroom methods of the teaching force. While teachers are expected to render absolute obedience to those in authority, they are given a very large part in the determination of the policy. The teacher's voice is heard in the councils of the executives and it may truly be said that a well organized school is both a democracy and an absolute monarchy. Those in authority must have power to command. But the real purpose in visiting a classroom is to help the teacher.

In observing the class work care must be taken not to embarrass the teacher. The supervisor should observe the following points:

(1) Physical conditions — light, ventilation, cleanliness, working material, etc.

(2) Mechanical details of class management. Was proper classroom economy in evidence?

(3) Attitude of pupils—towards lesson, teacher, each other.

(4) Teacher's general preparation.

(5) Teacher's lesson plan. Does the teacher know what she is trying to do? Do the pupils know what the teacher wants them to do?

(6) Teacher's voice, dress, mannerisms, etc.

After the class has been visited often enough to enable the superintendent to determine the strong and weak points he must ask himself one question, " How can I help this teacher to be a better teacher? " Many ways will suggest themselves. Among them are the following:

(a) *Exemplary classes.* At the regular teachers' meeting of the department one of the most successful teachers should be asked to conduct a class in the presence of the group in such a manner as to illustrate the methods which the superintendent approves. After the class is dismissed the teachers frankly discuss the recitation, the superintendent and the demonstrating teacher explaining points which were not clear to the group. These concrete object lessons are valuable means of standardizing good methods and eradicating faults in poor teachers.

(b) *School Visitation.* Where class demonstration is not possible, the supervisor can arrange for the teacher to visit a teacher in another school, or in the same school, indicating the points he wishes observed. After the visit the topics are discussed frankly, to the profit of the visiting teacher.

(c) *Private Conference.* One of the most helpful methods of helping the teacher is the frank private conference. In these private conferences these items should be in the mind of the superintendent:

(1) Both positive and negative points must be pointed out.

(2) It must be made clear to the teacher that she and the superintendent have the same problems. They are both working for the same end.

In opening the interview these questions are suggestive:

(a) What were you trying to do in that recitation?

(b) Did you realize your aim?

(c) Along what lines were you disappointed?

(d) Have you thought of a plan to help you meet this difficulty?

With the problem opened up, the superintendent can frankly point out difficulties which must be met and faults which must be overcome, always in a constructive way. When the interview ends, the teacher should feel helped and encouraged to do better work.

REFERENCES FOR COLLATERAL READING

Gilbert, C. B., *The School and Its Life.* Chapters 12–22.
Seeley, L., *A New School Management*, Chapter 19.

QUESTIONS AND PROBLEMS

1. What is the duty of a teacher who finds herself out of harmony with the policy of the superintendent and principals?
2. State the value of records and reports to a school supervisor.
3. What is the function of the mass meeting of workers?
4. What is the purpose of conferences with the ushers and the secretarial force?
5. What should be the nature of the superintendent's conference with department principals?
6. What is meant by a " subject " meeting?
7. Prepare a program for a meeting of a departmental principal and the teachers in the department.
8. Discuss in detail three ways in which a superintendent might help a teacher whose class he had visited.

LESSON VIII

Discipline in the Church School

1. The Necessity of Discipline. No work requiring the cooperation of a number of people can be successfully carried on without organization. Organization implies the delegation of authority to leaders who are held responsible for results. The granting of authority to some imposes obedience upon others. The failure of one of the group to obey rules made for the realization of the end for which the group was organized constitutes a breach of discipline, which will involve whatever form of punishment or instruction will restore the offender to the group as a helpful, obedient member. The church school is an organization with a definite aim. Its success demands obedience to the rules and regulations which have been established by those selected for responsible leadership. Not only does the church school demand obedience to authority, but it exists as an educational agency charged, among other duties, with the very task of teaching the immature members self-control and control in terms of the best interests of the social group. The impulses of the immature must be held in check by proper restraints imposed from without while they are growing into capacity for self-government. Courtesy, accuracy, promptness, regularity, industry, responsibility, obedience, reverence, are among the virtues which enter into the fiber of our moral life. A school which tolerates discourtesy without rebuke; which permits irregularity of attendance and tardiness without penalty; which accepts inaccurate or poorly prepared work, makes assignments and permits pupils to come unprepared with-

out reproof; which condones the most patent exhibitions of disobedience and irreverence without corresponding exhibition of the wrath of an outraged law, cannot expect to be rated in the community as a moral institution. Such an institution undermines the moral life of the nation. And yet this is the picture of multitudes of church schools. It is true that the moral tone of church schools is improving, yet the present conditions justify the most vigorous demand for a positive moral tone in the schools that essay the sacred task of religious instruction.

"But," I have been told a hundred times, "you cannot have the same kind of order in the church school that you have in the public school. You do not have the *authority*. The *law* is not on your side." In answer we must call attention to the fact that the public-school teacher's authority does not come down from the law; it comes up from the public sentiment of the patrons of the school. Public-school leaders consciously create this public sentiment. They show the patrons that the work of the school cannot be done without good order and the good order necessitates certain types of discipline. The church-school teachers can get authority in the same way. The church must be taught that children who go to the church school must behave themselves, or they will be taught how to behave by methods which the school deems best. Because of the very sacredness of its task *the church school must have better order than the public schools*.

2. What is Good Order? We cannot improve upon Colonel Parker's definition: "Good order is that state or condition of a school in which the best educative work is done in the most economical manner." Discipline in the narrow sense of the term is the process of securing and maintaining this state of good order to the end that the school may perform its appropriate function.

3. Factors in Discipline. (a) *The ideal of discipline.* Perhaps the most powerful factor in school discipline is what Professor Bagley calls the "fashion" of good order. The order in some schools is traditionally bad; pupils and patrons expect nothing else. In the atmosphere of such a school the pupils live up to the school reputation. In another school the order is traditionally good. Pupils coming into such a school expect to obey its laws. Good conduct is inhaled from the atmosphere. The difference between these two schools is that in one bad conduct has been standardized and given group approval; in the other good conduct has been standardized and approved by public sentiment.

Often a class-room teacher finds it impossible to secure proper order in the class-room because the school ideals of order are out of harmony with the teacher's ideals for the class-room. In Chapter V attention was called to the assembly period as a means of creating school standards. A community campaign setting forth the dignity of the work of the church school and giving information regarding its curriculum, programs and purposes, will go far towards winning for the school the community approval which it must have. An unflinching insistence on obedience to its rules will also command respect. The superintendent and officers must have a definite notion of the kind of order they desire and deliberately go about it to get such order. Many class teachers fail because they do not have an ideal of good order. Such teachers should be told in definite terms what good order is. They should then be given an object demonstration by being sent to visit other church-school teachers, or public-school teachers. These visits should be talked over with the principals or superintendent. When the teacher knows the kind of order she should have, the problem of methods is next to be raised, but preceding

all discussion of methods must come the clear-cut idea of the kind of order the class and the school should have.

(b) *A fixed program.* One of the strongest agencies in securing good order is a fixed program for the school which is carried out on exact schedule time: ushers, secretaries, officers, teachers — all in their places knowing exactly what they propose to do. The pupils catch the spirit of such a school and there is little need of disciplinary measures. Not, " children, don't wiggle," but " children, wiggle *thus*," is the method of a good teacher.

Within the class-room the teacher should have a fixed program of work for the class. The disobedient pupil interferes with the work of the class, not with the teacher. The pupil is put on the defensive, for his interruption is not directed against the teacher but against the schedule of work in which his fellows are engaged.

(c) *Teaching conditions.* Poor order is often caused by bad ventilation, poor lighting, uncomfortable temperature, interruption from other classes, lack of teaching equipment such as maps, blackboards, charts, which appeal to the eye, or handwork material which would give use for restless muscles in the class period. These physical conditions should be noted and corrected.

(d) *Characteristics of pupils.* Bad order on the part of pupils can be traced to one of two causes: (1) Those that are accidental and uncontrollable, such as that which grows out of poor teaching conditions and a poorly executed schedule of exercises which creates confusion in spite of the best the pupil can do, and (2) those that are purposeful and deliberate. This second class of offences can usually be traced to (1) vanity — the desire to attract attention, (2) laziness — the desire to avoid work, (3) the desire for fun — a sense of humor, and (4) in some cases a sense of

pleasure in another's suffering. Each case should be analyzed and appropriate remedies applied.

(e) *Characteristics of the teacher.* One hundred and forty public-school superintendents were asked to name the elements which entered into the personality of the six best disciplinarians in their schools. The ten elements most often named by these superintendents in the order of their frequency were: (1) Address, (2) Personal appearance, (3) Optimism, (4) Reserve, (5) Enthusiasm, (6) Fairness, (7) Sincerity, (8) Sympathy, (9) Vitality, and (10) Scholarship.

These are all elements which can be acquired. A grammar class was asked to correct the sentence: " The teacher am in sight." Tommy volunteered the opinion that it should read, " The teacher am *a* sight." The teacher who is a " sight " can develop taste in her personal appearance. The class-room teacher should test herself on these ten elements. Do I have *reserve*, dignity, poise, the symbols of stored-up resources, or am I nervous, fidgety, irritable, scolding? Do I have a pleasing address, or is my voice raspy, and my manner irritating? Am I cheerful, hopeful, optimistic, or am I faultfinding and pessimistic? A searching self-analysis of this kind and then a deliberate program to overcome recognized faults will do much to improve the teacher's power to govern children. In naming qualities which enter into a poor disciplinarian the superintendents usually include vacillation, procrastination and tactlessness. And again these are elements which can be corrected by any teacher willing to make the attempt.

4. *Punishment.* There are two opposing definitions of punishment. The first says that punishment is a *penalty* which *justice* demands as a satisfaction for the *past.* The second says that punishment is a *remedy* which *goodness* devises for the benefit of the *future.* The first is vindictive;

the second is remedial and curative. The second method excludes irritation, excitement, harsh words, violent and threatening gestures; the teacher sees the disobedient child as one who is to be cured, to be helped, and uses whatever means may serve best to restore the child to normal, social and spiritual health. The pupil must be made to feel that the teacher is his friend, that he is fair-minded and sincere, and that he never punishes out of revenge, anger or prejudice. In discussing punishment it should be clearly in mind that it is the teacher's duty to reward obedience as well as to punish disobedience. He should connect pleasurable ideas and associations with good conduct and painful and uncomfortable feelings with bad conduct.

5. Discipline in Clubs and Societies. The leaders of clubs and societies connected with the church school should be cautioned regarding their responsibility for standards of good order in these organizations. The very fact that the control is placed in large measure in the hands of immature officers who are being given practice in self-government makes necessary the strictest supervision from the adults who are in general control. I have attended class dinners in church basements as the guest of honor where I was compelled to dodge biscuits and other articles of food which were hurled about the room in the midst of barbaric table manners, and all the other marks of rowdyism. And the adult leaders dodged the biscuits and smilingly said the boys must have a little fun. But fun does not involve a reversion to barbarism or a breach in any of the standards of good breeding. Good order should prevail in all organizations connected with the church school.

6. Summary. The church school that does not maintain good order is unworthy of the support of the moral element of the community. An ideal of good order should be created and standardized in the school and church. The factors in

good order are within the control of teachers and pupils. When punishments are inflicted they should be regarded as remedies given by a sympathetic physician to restore health. The school ideals of discipline should include every organization belonging to the school.

REFERENCES FOR COLLATERAL READING

Bagley, W. C., *School Discipline.*

Morehouse, Frances M., *The Discipline of the School.*

Cope, H. F., *The Modern Sunday School and Its Present Day Task,* pp. 145–153.

QUESTIONS AND PROBLEMS

1. From what source does the church school get its authority to administer discipline?
2. What is good order?
3. Name and discuss five factors in discipline.
4. By what standard would you measure the adequacy of any method of punishment?
5. How far should student government of clubs, classes and societies be allowed to conflict with the ideals of the church school?
6. Enumerate the items in this chapter which apply to your own classroom.
7. Write out a detailed plan for improving the discipline of your school.

LESSON IX

The Growth and Development of the Church School

1. The Conditions of Growth. The organism that grows must have normal exercise and it must have wholesome, nutritious food. The school that grows must be constantly working at its task. Every member of the school must be consciously striving to achieve the purpose of the school. The purpose of the school in the community must be vividly and constantly presented as a condition of normal growth. But ideals thrive on ideas. New ideas come in many ways, but one of the most fruitful sources is the school itself. While the school is organized for close supervision, and the rapid and economical execution of a common ideal, the management must never lose sight of the fact that freedom of initiative, originality on the part of each member of the school, is the source of much of the power of the organization. A premium should be placed upon new ideas presented by teachers, officers and pupils. Each must feel that his contribution will be welcomed by those in authority. Not all new ideas can be adopted but they can all be gladly received and candidly considered.

Among other sources of new ideas the following may be named: denominational and interdenominational conventions, membership in teachers' association, summer schools, community training schools, magazines, and journals and the new books which are coming from the press every year. This new material should be assimilated into the life of the school after discussion and conference at the regular meetings of the working force. The ideas gained by the few must become the property of all.

2. The Life and Work of the School. Every discussion of the increase in the membership of the church school should include the question of the proper care of pupils already in the school. The man who is carrying water in a leaking bucket would be foolish to discuss the question of *more water* until after he had solved the problem of *leakage*. One of the best ways to build up a church school is to prevent leakage, to hold every member already there. We are to discuss here some of the ways in which a school may build itself up from the inside.

(a) *Regular class-work*. The finest organization cannot save a school that is freighted down with poor teachers. Upon the teacher depends the ultimate success of the school. The average American child knows when he is being "short-changed." He measures his church-school teacher by his public-school teacher and he is quick to detect the educational sham. Each pupil must be made to feel that he gets something worth while from each class period. Poor teachers often try to bolster up their class attendance by class organization, social entertainments, athletic interests, etc. But these substitutes for real teaching ability will not permanently build either the class or the school. Class activities have a very real function and they will aid in discipline, but their purpose is not primarily that of securing good order during the class period. I have said in another connection that we do not so much need bands around the class as we need brains within the class. *The pulling power of a lesson well taught is the only way permanently to recruit a class*. Other things have a secondary place. The superintendent who would build his school must study ways and means of increasing the teaching efficiency of his school.

(b) *Attention to absentees*. Every student should be checked up at the close of each session of the school and

accounted for in some way. There will be four groups of absentees: (1) Those absent because of sickness; (2) Those temporarily out of the city; (3) Those who are students elsewhere, away at college, etc.; (4) Those who are probably absent because of insufficient reasons. Each group needs different attention. The sick need flowers, companionship, etc.; those who are away at school need personal letters from teachers and friends which will hold them true to the ideals of the home church while they are adjusting themselves to new academic customs. Those who are absent because of preventable reasons need a varied treatment. Personal letters, personal calls, telephone, visits to parents, etc., will all find their place. When the teacher has exhausted her resources the secretary and superintendent should be called to the rescue. No child must be dropped from the school without exhausting the last resource of the school and church to reclaim him. Find out why the child dropped out. Study the child's reason. Maybe it was the teacher's fault; maybe it is a fault of organization, classification or curriculum; maybe it is the fault of the parents. Whatever the reason, overcome it and reclaim the child. It is a sad day in the life of a child when the church school takes its hands off of him. What is needed is not an annual round-up of delinquents, but a constant personal oversight of every child every week. Let each pupil feel that he will be missed if he is absent from his place a single session.

Excuse cards should be provided for the parents' signature for the use of children with legitimate reasons for absence. Quarterly reports of student's attendance, deportment, and school progress should be sent to parents with a request for their signature and a return of the report.

In his little book, *The Sunday School Secretary*, Mr. R. E. McEntire suggests an interesting series of post-cards to be given to children who are to be absent during the summer

vacation, or who for any other reason may be out of town over Sunday. These cards record the student's attendance at other schools and give the post-office to which mail may be sent to the absent student by teachers and classmates.

Pupils moving to other communities should be given certificates of honorable dismissal and letters of commendation to some other school. The school should keep in touch with pupils of this kind until it has evidence that they have enrolled in some other school.

(c) *Promotion and recognition.* Much should be made of regular promotions from grade to grade. Certificates of promotion should be publicly presented and a pride in being worthy of such recognition should be developed in each child. The pull of the whole system should be felt by each child. He should be made to feel that there is at all times something more of real worth for him to do. As the child approaches maturity he should be regularly promoted from some of the school organizations to the regular organizations of the church, and before he is hardly aware of it he should find himself harnessed to the load of the church and able to pull his share of the load. It is a mistake to teach a horse to pull and then never attach the load. It is likewise a very great mistake for the school to train for Christian service and not formally identify the student with the organizations through which the church does its work.

(d) *School spirit.* School spirit should grow out of the life of the school. School picnics, festivals, pageants, May Day exercises, banquets, department reunions, etc., should not be planned as a means of recruiting the school. They should grow out of the life of the school and be planned in the interests of those already there. Loyalty to the school and to the church as an institution which results from these mass efforts is needed for the regular life of the school. It is usually a mistake to invite in too many guests at a *family*

reunion. And it is usually a mistake to make a school picnic a season for a special ingathering of new members. All programs should be planned to meet the real needs of the members of the school, and when so planned they will serve to hold members permanently to the school. Their love for the school is based on the permanent worth of the school in their own lives.

(e) *The life of the church.* The school must be built into the very fiber of the church itself. In the thinking of the church-membership the church school must come to be identified with all that for which the church stands. It must be in fact the church school. Its announcements will be in the weekly church bulletin. It will receive frequent mention from the pulpit. The official board will regularly call for the report of the Committee on Education, the annual meeting of the church will feature the work of the school, and public installation and recognition services will keep before the church its obligation to the school. A school thus built into the affections of the church will hold its students and build them back into the life of the church.

3. The Problem of Incentives. When once you undertake to recruit the membership of the church school you are brought face to face with the question of incentives. An incentive is a remote end held before a student as a means of securing his attention to a present task which in and of itself does not appear to the pupil desirable. A boy who wishes to become a lawyer will grind through his Cæsar, not because he finds it valuable in and of itself, but because he believes it is essential to his becoming a lawyer. You invite a boy to your church school. To him it is not so attractive as the streets and alleys, the ball ground, swimming hole or the trout brook. What inducement are you to hold out to him — what incentive is the remote end by which you attract this lad to what appears to be a less

attractive occupation? Suppose you offer him membership in the church school athletic league in return for regular attendance at your school. Is your incentive legitimate? Or a trip to the County Fair is offered by the school to the pupil who will bring the largest number of new students during the quarter. Is this a wholesome incentive?

Public-school teachers no longer give prizes to the pupil having the largest number of head marks in the spelling class. They no longer buy obedience with material gifts and seldom with holidays. Why has public-school practice changed? The answer is that a new doctrine of incentives has come into the public schools. Certainly church-school people should know what this doctrine is. The best statement of it can be found in the following books: Bagley, W. C., *Class Room Management*, Ch. XI and XII; White, E., *School Management*, pp. 130–188; Seeley, L., *A New School Management*, Ch. XIII; Dutton, *School Management*, Ch. VIII; Kirkpatrick, *Fundamentals of Child Study*, Chapters XI and XII; Thorndike, E. L., *Principles of Teaching*, Ch. V.

There are two kinds of incentives, *positive*, those that offer hope of reward, and *negative*, those that hold out fear of punishment. Both have their place and it requires great care to know which to use in specific cases. Sometimes both should be used. And when you have decided to use one or the other kind of incentive, the question arises as to the nature of the punishment or the quality of the reward. Some brief conclusions will serve to guide the thinking of students of this question:

1. Attention of pupils cannot long be held to any worthy task by fear of punishment as the incentive. The rule should be to use positive incentives for all worthy tasks; reserving negative incentives for cases of disobedience, and wrong-doing. Associate pain with wrong deeds, not with

worthy objects. The Bible lesson should be associated with pleasure; the tardiness, or disobedience, with pain.

2. Use only those incentives which develop cooperation and make *comrades* and *brothers*, and avoid those competitive contests which make *victors* and *rivals*.

3. In place of material rewards which can be attained by a few, use honors and recognitions which are within the reach of all.

4. Be sure the end is worthy in and of itself and that no unworthy means is used in reaching it.

4. Suggestions for Increasing Enrolment: The following suggestions are offered as guiding principles in all efforts to increase the enrolment in the church school:

(a) *A school should grow just as rapidly as it can absorb and adequately care for its new members.* A general rally is often disastrous to a school. There is such a disease as *enrolment dyspepsia.*

(b) *Room, equipment and teaching force are the three elements to be considered in expansion.* These three elements are the "gastric juice" which will digest the new students. Without them enrolment dyspepsia will result.

(c) *A school should grow by increasing its units.* Survey the school. Find the classes that can care for more students and recruit from children of that grade in the community. When classes grow too large, new teachers should be secured, and new classes organized and recruited to the proper size. (See Chapter III.)

(d) *The church should survey its field and secure a record of the people in its territory who are not attending a church school.* These names should be card-catalogued and classified by departments, so that each department of the school will know just where to go for recruits when it is able to care for more pupils.

(e) *The difference between the church-school enrolment and*

the church-school population of the community is the challenge of the church school for expansion. One hundred million people in the United States; eighteen and one half million in the church schools of the United States. What a challenge for expansion!

(f) *It is a crime to invite the hungry to an empty table.* No teacher should be an *empty vessel* in the presence of children begging for the Bread of Life. Teacher training and enlarged equipment must precede and accompany all membership campaigns.

5. SUMMARY. Only a live school can grow. The conditions of life are found within the school itself; inspiration for growth may come in from without. A school that cannot care for its present membership will not permanently gain by any campaigns for new students. The church school must study the problem of incentive and base all campaigns for growth upon sound moral and educational principles.

REFERENCES FOR COLLATERAL READING

Cope, F. F., *The Modern Sunday School and Its Present Day Task*, pp. 74–85.

Faris, J. T., ed., *The Sunday School at Work*, Chapter XII.

Lawrance, Marion, *How to Conduct a Sunday School*, Chapter XI.

Smith, W. W., *The Sunday School of Today*, Chapter VIII.

QUESTIONS AND PROBLEMS

1. What are the conditions essential to the growth of the church school?

2. Discuss four elements in the life of a school by which it can hold its members.

3. What is an incentive? Make a list of five proper incentives to be used in a membership campaign in the Junior Department.

4. Plan a membership campaign for your school based on the six suggestions with which this chapter closes.

LESSON X

Training the Workers

1. *Spiritual Life and Educational Quackery.* There was a time when untrained men were permitted to practice medicine. Today society is protected from "quack" doctors by stringent laws which require long years of training of those who are to prescribe for the human body. The doctor must be able to apply certain scientific facts of physiology, chemistry, histology, materia medica, etc., to the healing of diseases.

Time was when "pettifoggers" were permitted to practice law. Today the lawyer must be trained in the fundamental principles of justice, equity and jurisprudence.

Fifty years ago the pedagogue was untrained in the science and art of teaching. Today certificates to teach are granted only to those able to pass rigid educational and professional examinations. Society is protecting its children from mental malpractice.

Only yesterday anybody could farm. The "college trained farmer" was ridiculed by the masses of our people. Today we recognize farming to be a science. The states are dotted with colleges of agriculture in which thousands of young men are preparing to be professional farmers. In his message to the Iowa legislature in January, 1915, Governor Clark demanded legislation which would make the *land* a party to every contract entered into between land-owner and tenant.

Society protects its *land* from the ravishes of unskilled tenants; it insists that justice be not thwarted by untrained jurists; it guards the bodies of its citizenship from the untrained "quack"; it excludes the charlatan from

the schoolroom, that the *minds* of our children may not be maimed and crippled by unskilled workmen; but the souls of children have been left unprotected from malpractice at the hands of well-meaning but untrained workers in the field of religious education.

It is strange that the last resource which society has attempted to conserve is the spiritual life of children. It is just now beginning to dawn upon Christian people that there is such a thing as *spiritual malpractice*, and that the pious, well-meaning church-school teacher may ignorantly pull up by the roots and destroy the very elements which enable the soul to bring forth the fruits of the spirit.

The past few years have seen the beginning of a science of religious education. There is every reason to believe that the church will soon give its little ones scientifically trained religious teachers. It can be taken for granted that the church which demands an educated ministry will also demand trained teachers in its church schools.

We give all honor to the faithful men and women of the past who gave of their best to the cause they loved more than life itself, but a new day has come and new demands must be made of those who serve in the Lord's House. To sincerity, devotion, noble Christian character, we must add that technical skill which comes from instruction and training. That a new day is already here is evidenced by the army of consecrated teachers and officers who are calling to their denominational leaders, "Teach us, that we may teach others more perfectly."

2. The Elements in a Training Course. Three elements must enter into every well-rounded training course:

(a) *Knowledge.* What must a teacher or officer in the church school know? (1) First, the teacher must know the mind of the child. This means a study of general psychol-

ogy and child psychology. (2) The teacher must also know the subject which he is to teach. He cannot teach what he does not know. The teacher must first of all know the Holy Book. Then will come Biblical Geography, the great music and art of the church, and the great lives which have exemplified the Christian life down through the ages. (3) Then will come pedagogy, the laws of teaching, methodology. This study tells the teacher how to get subject matter and mind together so that the mind will absorb the subject matter and be nourished by it.

These three elements, Mind, Matter and Method, are often called the three M's of modern education. In addition to these elements the worker in the church school must know the school as an institution, its organization, administration and discipline. Only through knowing the mechanism, spirit and purpose of the school can one become a sympathetic and intelligent member of its working force.

(b) *Observation.* In addition to knowledge the teacher's preparation requires directed observation. One must see good teaching. Good ideals must be made concrete. Time and opportunity must be provided for visiting good teachers under the direction of guides who can interpret the artist teacher as he works before the novice.

(c) *Practice.* I heard of a man once who learned to swim by correspondence. He memorized the rules for making all the strokes, passed the examination with high marks and graduated with the degree of E. S. (Expert Swimmer). The first time he went into the water after graduation he was drowned. He had not completely learned to swim by correspondence. Neither could he completely learn to teach by correspondence, or by classroom instruction. He must go in the water. He must practise teaching. This practice work should be under the

guidance of one who can interpret the experiences of the beginner who is putting knowledge into practice for the first time.

Knowledge, observation and practice rightly combined make the ideal combination for a teacher-training course.

3. WHERE AND HOW SECURED. But how and where can a worker in a rural, village or city church school secure this training? There are a number of sources.

(a) *In community training schools.* Many communities are recognizing that there are aspects of the work of teacher training which can best be done by cooperative effort. They are uniting the resources of all for the service of each. This teacher-training agency has been discussed at length in my volume, *The City Institute for Religious Teachers.* These schools are not intended to take the place of teacher-training schools in the local churches.

(b) *In local churches.* It is here that the rank and file of the church-school workers will be trained for many years to come. This work may be organized in the local church school as follows, subject, of course, to local conditions:

(1) A general teacher-training class at the church-school hour. This class will be composed of young men and women from 17 to 25 years of age who are preparing for the teaching service of the church. They will take a three years' course, only two years of which will be in this class. In small schools a new class would start every second year.

(2) A general teacher-training class composed of present teachers, for the most part, meeting during the week. This class will pursue a similar course to that taken by the Sunday morning class, but the method of presentation will differ because of the experience and present teaching problems of the members of the class.

(3) Specialization classes conducted by principals of departments in connection with the regular work of these

departments. At the regular weekly teachers' conference of each department there will be present the principal of the department, the regular teachers, the assistant teachers, and the cadets or prospective teachers who have had two years of training in the teacher-training class of the local school and who have elected to specialize during the third year in this department. The cadet teachers will be taken into the problems of the department, at first as listeners, and later as coworkers. Under the direction of the principal or one of the department teachers that may be assigned to this work, these prospective teachers will be given a regular course of study, they will make reports on reading, become familiar with the literature of the department, make plan books, take assigned parts in the Sunday program for which they have made preparation, act as supply teachers—all under the direction of the department principal or a designated leader. During this year the young teachers would begin their private department libraries.

Those who were to go into the executive work of the school would work in connection with the superintendent and secretary during this third year.

All the teacher-training work should be supervised by the superintendent or director of religious education. A special supervisor of training may be appointed in some schools.

(c) *In private reading courses or correspondence courses.* A number of denominations have correspondence courses for the purpose of directing the reading of ambitious teachers.

(d) *In institutes and schools of methods.* In all sections of the country there are held each year special training courses under the leadership of denominational and interdenominational experts. These are of untold value.

4. The Sunday School Council's Three-Year Course. The Sunday School Council of Evangelical Denominations

has adopted a three-year course which fits admirably into the outline which has just been suggested for a local church. The course comprises three years of forty weeks each, leaving twelve weeks each year for observation and practice teaching.

The following is the outline for the two years of general work and the five specialized courses for the third year's work.

FIRST YEAR

10 Lessons on the Pupil.

10 Lessons on Principles of Teaching.

10 Lessons on the church school. (An outline of the aim, curriculum and organization of the modern church school.)

10 Lessons on How to Teach the Life of Christ. (A typical example of the proper selection and use of Biblical material for the different grades.)

SECOND YEAR

10 Lessons on the Significance and Teaching Values of the Old Testament.

10 Lessons on the Significance and Teaching Values of the New Testament (other than the Life of Christ).

10 Lessons on the Message of the Christian Religion. (Including social and missionary interpretation of the gospel, and the teaching of missions, temperance and social service.)

10 Lessons on How to Train the Devotional Life. (The nurture, training and expression of the spiritual life, especially in prayer and public worship.)

THIRD YEAR

I. Beginners' and Primary Units.

10 Lessons on Specialized Child Study, Beginners' and Primary Age.

10 Lessons on Story Telling. (Selection and telling of stories, together with practice work in class.)

20 Lessons on Beginners' and Primary Methods. (Including practice teaching and observation.) (If desired for purposes of publication, the treatment of above topics for teachers of Beginners may be separated from that for primary Teachers.)

II. Junior Units.
- 10 Lessons on Specialized Child Study, Junior Age.
- 10 Lessons on Junior teaching material and its use. (Story Telling, Analysis and Emphasis with teaching practice.)
- 10 Lessons on Christian Conduct for Juniors (including special reference to habit and Christ-like action).
- 10 Lessons on Junior Department organization and methods.

III. Secondary Units.
- 10 Lessons on Specialized Study of the Pupil, Intermediate and Young People's Age.
- 10 Lessons on Material for Secondary Teaching studied with reference to Christian Character.
- 10 Lessons on Christian Doctrines and Institutions. (In relation to the thought and life of the pupils.)

Methods for Intermediates, Seniors, and Young People (especially the cultivation of the Devotional Life, and Social Helpfulness and training for leadership).

IV. Adult Units.
- 10 Lessons on The Psychology of the Adult and His Religious Education.
- 10 Lessons on How to Present the Social Message of the Bible and its Modern Application.
- 10 Lessons on Adult Class Aims and Methods.
- 10 Lessons on the Church, Its Activities and Leadership. (Emphasizing the special responsibilities of the Adult Class, including its social activities.

V. Administrative Units.
- 10 Lessons on The History and Principles of Religious Education.
- 10 Lessons on The Educational Task of the Local Church.
- 10 Lessons on The Church School Curriculum.
- 10 Lessons on The Church School Management.

5. Source of Leaders. The Theological Seminaries will soon be sending out educational directors and ministers prepared to direct the teacher-training work of a local church. Denominational colleges are introducing into their curricula courses of study for the training of church-

school leaders. In the absence of specially trained leaders the minister, some teacher or well-educated lay worker should be called into this service and developed into efficiency with his class.

6. SUMMARY. There is such a thing as spiritual malpractice which the church of the future will not tolerate. The elements of a training course are knowledge, observation and practice. Training in these elements may be secured in seminaries, colleges, and community training schools, but the average teacher must be trained in the local church. A three-year course has been provided for this purpose.

REFERENCES FOR COLLATERAL READING

Athearn, W. S., *The Church School*, Chapter XII.

Athearn, W. S., *The City Institute for Religious Teachers.*

McElfresh, Franklin, *The Training of Sunday School Teachers and Officers.*

Brown, A. A., *Primer of Teacher Training.*

QUESTIONS AND PROBLEMS

1. Enumerate some evidences that the church of the immediate future will demand trained teachers.

2. Discuss the three elements in a well-balanced teacher-training course.

3. Outline the organization of a three-year teacher-training course in your own church school.

4. Give a synopsis of the work outlined for each year in the course proposed by the Sunday School Council.

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